

LEND A HAND.

A RECORD OF PROGRESS.

VOL. VIII.

MAY, 1892.

NO. 5.

THE convention of school supervisors which met at Brooklyn brought to us from the Western states many of those intelligent leaders who always enliven such an assembly, and almost compel it to look forward. As one of them said — as wisely as wittily — the leaders at the West do not have to take as much care of their grandfathers as those at the East do. When a true or great idea takes possession of them, they have, very likely, white paper to write it on. No time is lost in washing off what has been written on an old parchment, and no obscurity results from any insufficiency of the washing.

It seems quite clear that the best teachers at the West are feeling the force of a reaction from the absurd mechanics of education, which were much harped upon a generation ago. I am disposed to think that that remarkable little book, "The Evolution of Dod," had a healthy effect on teachers, young and old, and set them to asking themselves what they were doing, and what they failed to do. Somehow it has been brought about, that the theory which proposed as an aim the annual pouring out from a hopper a million young men exactly like each other, and a million young women exactly like each other, has been abandoned. It is to be observed

that in every public address and every paper written by the teachers of reputation, they lay stress on the dangers of mechanical education, and show how, even in the public school, the characteristics of the child can be observed and must be respected.

It is at just this fortunate moment of reaction that the experience of Helen Keller, as it is wrought out, day by day, under the careful oversight of Mr. Anagnos, and the wonderful genius for education of Miss Sullivan, comes in, to impress by an object-lesson what is possible when one vigorous and intelligent teacher has the oversight of the growth and training of one pupil. This pupil is handicapped by the loss of the senses of sight and of hearing. Yet this pupil makes advances which are unheard of among children who see, and at twelve years of age has a command of the language of her country such as is not observed among some of the most acute of those who discuss her progress, and the methods by which it has been gained.

In March, 1887, she was an animal, who could not see or hear. In July, 1887, she wrote an intelligible letter, correctly spelled, to a cousin. In the months between she had become seven years old. What primary school or kindergarten matches that progress with any seeing and hearing child of that age? From that day to this she has not spelled a word incorrectly when she has had an opportunity to revise her own work. What school can tell us that of any other pupil between the ages of seven and of twelve? She will be twelve on the 27th of June. Meanwhile she has picked up a working knowledge of French as a sort of amusement. And she writes such imaginative stories as any editor would be glad to print, even if they came to him anonymously, and he did not know the circumstances under which they were written.

Now how are you going to account for this ease and rapidity? It is easy to say, in the off-hand way of indifferent conversation, that she is a very remarkable person, and that Miss Sullivan, her teacher, is a very remarkable person. But

really the use of the word "remarkable" settles nothing. It is because they are both "remarkable" that we are remarking them. And it is important to remark them with such intelligence that we can find whether the same thing can be done when children are so unfortunate as to have eyes to see with and ears to hear with; or whether rapidity and ease and joy in education like Helen Keller's are only possible where people have but two senses or three.

It is, of course, easy to say she is a miracle, and that Miss Sullivan is another miracle. But there will be a general incredulity as to the proposition that two such miracles happened to come together. It is much more probable that for once a human being has been taught a few fundamental things in the right way. The word right has a meaning much more important than the word remarkable has.

The real advantage Helen has had is that, from the nature of the case, her whole attention is given to her teacher. Then comes what, as the world is ordered, is a great piece of good fortune, that the teacher is a woman of rare genius, and that she is eagerly devoted to her pupil. Happily, at the same time, and under the law by which love compels love, Helen is eagerly devoted to her. Helen is a person of rare imagination. She has good health, so that she is not morbid or one-sided. Given these felicities, and one begins to see how this charming and intelligent child goes forward, from hour to hour, never falls back, and how her whole training is a perfect joy to her, and to all who look on.

Compare, at the very outset, her eagerness in learning the manual alphabet with the wayward listlessness of an average child learning her letters. "Do be patient, Maud." "No, Maud, do not look at Elsie, listen to me." "In a minute, darling, you shall go and play, but now look at P." The poor teacher has to hold the child to her lesson by such entreaties. But to poor, dear little Helen there were no temptations. Elsie could not whisper to her. No cat crossed her line of vision. No grinding organ in the street disturbed her. It was Annie Sullivan's tender lesson, or it was blank

nothingness. Poor child, she had to "attend," for there was nothing else she could do.

And it is a fair question whether we should not teach children their letters, or what is equivalent, more readily than we do, if we secluded them more carefully while the business went on. I cite this case only as an illustration. Fortunately it is of no great consequence whether a child learns his letters in two hours, or whether he is two years about it. His business at that age is to get a strong body, and whether he reads at two or at six years is of little consequence. But the giving one's whole attention to the thing done or learned or said, is a matter of the first consequence. Now this is second nature to Helen. But there are many grown people in this world who have never given such attention in their lives. How often is it said "Nobody listens to you." And while this is not quite true, it is so nearly true that it is not strange that we hear it said. For most people, in conversation, are thinking more of what they shall say in reply than of what is said to them. They have never trained themselves to undivided attention.

At the office of LEND A HAND we frequently receive letters asking where a child shall be sent, whose parents live in a place so lonely that he cannot be rightly educated. It will generally be fair to say in reply that there may be difficulty as to instruction in such a place, but that a loving mother and a conscientious father can educate their sons and daughters anywhere. You can form this habit of fixed and undivided attention while you are teaching your boy to make flies for trout-fishing; and, if you do form it, the boy has gained a step which cannot be lost. You can teach him, on a tramp across a divide, that he is not to be the first person to grumble at the length of the march. He can learn in the barn always to have curry-comb and surcingle and halter where he can put his hand on them in the dark. He can learn to bite his tongue out before he says a disrespectful word to his mother. He can learn to rise from bed at the hour fixed, and never turn over to that fatal minute more of rest. He

can be trained to absolute truth in life and in expression. Such successes belong to education. The young man who has been well educated in such lines has little difficulty, when his turn comes, in absorbing the lessons of his instructors.

I have taken the impression, as I said, that the best school-masters and school-mistresses in the country are learning that the mechanical processes of the old normals schools are of the less importance, and that attention to the individual is of the first importance for success. I know very well how impossible it is to do justice to each pupil when you have sixty given to you to handle together. But let us hope that an intelligent people will not always give sixty pupils to one teacher. And let us highly resolve that if an intelligent public does lose its head, we will not lose ours. The school committee may want sixty clothes-pins. But the school-master will aim at a better victory than such manufacture.

BOYS' LODGING-HOUSES IN NEW YORK.

BY WALTER PERRY JOHNSON.

"CAN you tell me, my boy, where Boston is?"

"I dunno. I never wuz dere."

Such the question asked not many months ago in the News-boys' Lodging-House, and such the answer which started an entirely new train of thought.

To one who confines his walks to the upper parts of New York, reports of the ignorance and imitations of the slang dialect of street urchins may seem exaggerations. There is, unfortunately, a constant tendency for this great city to become the home of the very rich and the very poor, with distinct, though shifting, lines of demarcation between their respective precincts; and it is very easy to direct one's attention exclusively either to the attractive or the repulsive side of the daily life. Most people in comfortable circumstances, who are acquainted with the city, see it in its bright aspect. They have heard that extreme poverty and dire misery are hidden somewhere, but usually they have no actual knowledge of the subject. To such, a visit through the tenement districts is a revelation of unimagined horrors. A Western man, taken by a friend through a comparatively clean and decent street, said with a shudder, "Surely, you can have nothing worse than this;" but a few minutes' walk convinced him that there were much lower depths to which humanity might sink. Like the bride whose wedding-tour was a trip through the slums, all people of feeling are touched by the appearance of the children who throng the streets in such quarters. The contrast between the children of the privileged classes and the offspring of the tenements, who, in the language of a good Anglican bishop, come "damned

into the world," is such as to stir a thoughtful nature to the very core. The conditions of child-life in such sections are most painful, and the influence of the surroundings is highly injurious. Everywhere familiarity with filth and vice begets an indifference to the common decencies of life and a callousness of the moral nature. There is no pride in home, no respect for family. In a free kindergarten in a distant city a little colored girl applied for admission.

"What is your name?" asked the teacher.

"Juanita."

"And your mother's name?"

"Old Moll Brown."

"What does she do?"

"Goes out washin'."

"What does your father do?"

"Stays home drunk," replied the child, seemingly under the belief that nothing more was to be expected of a father.

One who sees the swarming multitudes growing up in the vicinity of Mulberry Bend, and catches glimpses of the noisome rooms in which they are housed, with difficulty suppresses a cry of despair. What is to become of them all? In most cases the parents have neither the time, the strength, nor the opportunity to study their children. The struggle for existence is too keen, the sense of helplessness too crushing, the weight of humanity too heavy, to allow much thought about moral and intellectual welfare. If the more pressing physical needs can be satisfied, the day's work is well done, and the exhausted body has earned a few hours' sleep. By early morning the stone of Sisyphus is again at the foot of the mountain, and the wearisome task must once more be renewed. Driven thus to death, even well-meaning parents are unable to live up to such light as they have; but what are we to expect of the children of those who know no law but indulgence of the appetites, the landlord's exactions, and the policeman's club?

The boy of the tenement-houses must grow up in the streets. As frequently happens, by the time he is twelve or

fourteen he begins to tire of his sleeping-place, and chafes under the few restrictions of the family life. So without being missed, or perhaps creating some relief for the cramped family, he becomes lord unto himself. He may sleep behind a row of boxes, in a doorway, or along the wharves. Yet he has his ideas of luxury, as shown in a characteristic speech preserved by Rev. C. L. Brace. "There's nothin' like them steam gratin's—it's jest like a feather-bed," was the confiding remark of one little outcast; "and next to 'em I likes a good box o' sand 'cause you can git it all up 'round you and kinder snuggle in it, but bummin's hard work in a nor'-easter." Too frequently the homeless boy drifts into one of the cheap Bowery lodging-houses, the resort of criminals who are only too ready "to help the young 'un cut his eye-teeth." Still, "fortune brings in some boats that are not steered," and now and then a lad falls under some better influence than he has hitherto known.

The lodging-houses of the Children's Aid Society have done much for this class of boys, and illustrate one method in which a salutary influence may be exerted.

It is a rule of the society to receive only boys without homes; but this rule is less inflexible than the laws of the Medes and the Persians, and is perhaps as often honored in the breach as in the observance. The dormitories are large, clean, well lighted and ventilated, and in winter properly heated. Iron beds run in rows two tiers high; and soon after nine o'clock nearly every bed has a tired occupant. Each bed is numbered, and hence a regular lodger may arrange to have the same bed night after night.

The price of such a bed is only six cents a night. Some boys, however, who are small capitalists, prefer better accommodations, and for these aristocrats there is "the dudes' room." Here the charge is ten cents; but the additional expense purchases the luxury of a locker by the bed, a strip of carpet, and a three-quarter bed in isolated grandeur, surrounded by curtains which secure complete privacy. The "dudes' room" accommodates not more than twenty nabobs,

and such is its popularity that rarely is there a bed empty. Certain evenings in the week the gymnasium is open, and this is always a favorite resort.

Besides lodgings, the society supplies most of the boys with breakfast and dinner at the small charge of six cents a meal. The food is plain, but wholesome, and in quantity permits even an india-rubber boy to reach the extreme limit of elasticity. Eighteen cents a day, therefore, procures a clean, comfortable bed and two hearty meals, besides all the incidental privileges of the house. The boys are made to understand that they are not objects of charity; and they have an air of manly independence, and evince a commendable desire to be self-supporting.

When times are good the boys are encouraged to save something from their earnings to tide them over a period of slackness. They are under great temptation to fritter away their money. To guard against much of the waste, savings banks are provided for such as desire them. A box or table-drawer is divided into compartments, each securely locked and pierced by a slit through which pennies may be dropped. With the aid of these banks some boys have laid aside neat amounts. The banks are opened at stated times, the money is counted, and, if the boys wish, is so placed as to bring in six per cent. interest. The savings of all the lodgers combined now amount to from eight to ten thousand dollars a year. Now and then a boy develops unexpected business sagacity.

"May be you didn't know I was a great speculator," said a newsboy one evening to an astonished visitor.

"Why, no! In what do you speculate?" was the amused inquiry?

"Papers," said the boy. "I buy what the other fellows have left at four for a cent, and return them to the office next day at two for a cent."

As has been shown, the society gives its first attention to the boy's body.

But the boys' needs transcend the physical. Boys from

the slums generally have little schooling, and for this our school system is greatly to blame. School-houses fit for human beings, teachers selected solely with a view to their fitness for the position, and compulsory attendance would be a boon to the young of our city. Yet, though we erect a costly arch, and raise expensive bronze caricatures of the illustrious dead, we turn not a hair when we hear that children are confined in school-rooms where print cannot be read on a bright afternoon without gaslight, or that from eight to ten thousand children are refused admittance altogether for want of room. The children rejected, or forced to sit in dark rooms, are not the children of the rich, whose home training supplements the teaching of private schools. They are the children of the tenements, the offspring of foreigners, whose assimilation with American institutions must be accomplished, if at all, apart from home and friends. "If," to use the words of Rev. Robert Collyer, "the people of New York would only get mad enough, and stay mad long enough," decent schools would be established, but until public conscience is awakened little improvement will be seen.

The ignorance of many of the boys met in the lodging-houses is deplorable. In a class of twenty-two more than half believed the north to be in the direction of Staten Island, and only two or three were at all sure that it was toward Central Park. This is but a trifling example of many that are more pathetic than amusing. After a boy has been at work all day he is not in the best condition for mental labor, and an hour and a half is as long as he can bear the strain. The evening classes are free to all, but compulsory upon none.

The society wisely makes only a few rules necessary to preserve order and regularity, and then leaves the boy to his own guidance, while all the time he is unconsciously affected by the influence of the place. The instruction of such pupils is no easy task, and a successful teacher must be constantly drawing fresh drafts on his resources. Tact, readiness, sincerity, a lively sense of humor, and, best of all, sympathy, will, however, win the day. The boys are at first suspicious,

and, through ignorance and timidity, unresponsive. They do not meet one half-way. The path to their inner selves must be carried by storm; but when once the barriers of reserve are broken down the boys' admiration makes them staunch supporters.

The regular teachers of the evening classes are usually chosen from divinity students; but there is always room for volunteers, and any young men, who have an aptitude for teaching, will find abundant opportunity for experience. Novel methods must be devised, for the teacher's first duty is to be interesting. The boys have no time for study; the teacher must not be a task-master; the idea must be forged and riveted on the spot. History, for example, must be a series of anecdotes; geography, a tour of adventure; arithmetic, tales from mercantile biography. If the interest of the boys is kept awake the classes will grow of themselves, and results may be read in the attentive faces.

Yet a more valuable part of the teacher or volunteer visitor's influence is exerted after the dismissal of the evening classes. Then the boys will crowd about him, and as long as he will consent to remain every minute will be occupied. One fellow wants advice on some personal matter; another asks some favor, such as aid in securing access to a public library, or suggestions about reading; others, again, desire explanation of some subject under consideration. These boys, young as they are, and crude as are their ideas, take a keen interest in topics of the day, and in some unknown way pick up most curious information.

Illustrative of some of the characteristics described, an incident of the spring, touching yet instructive, may be related. A boy, lame and partly blind, came one evening to a weekly visitor to inquire the latter's views about the meaning of the Biblical sentence: "I am a jealous God, visiting the iniquities of the fathers upon the children to the third and the fourth generation of them that hate me." A question or two brought out the fact that on the previous evening the boy had been discussing the same subject with

the regular teacher, a Presbyterian divinity student; and, smarting under his infirmities, the lad said defiantly, "If that is true I don't believe God is a just God." The visitor, whose sympathies harmonized better with the facts of evolution than with Calvinistic theology, explained to the boy at some length the meaning of the law of heredity, and tried to show that its influence was, in the main, beneficent. The boy listened thoughtfully, but his irritation was evidently not entirely allayed. Still he had in him just enough of boyish love for mischief to horrify the divinity student next evening by the expression of some heretical notions, and an invitation to the latter to state his views on evolution. It must be borne in mind that such subjects are not forced upon the boys. Of their own accord they come to their friends with their difficulties, and their questions must be fairly met. One who is much with them sees that they are constantly thinking; and the wisest course is to let them work out their problems in their own way, with only such help in guiding and stimulating thought as circumstances may suggest. The personal intimacy between the boys and the teachers, or volunteers, is by far the most valuable privilege that the lodging-houses afford.

One great enemy to the amelioration of the condition of the lower classes is their ignorance, prejudice, and suspicion. An instance of this is furnished by an occurrence of which I have heard in a free kindergarten on the East side. The children had been amused one day by the rhyme, "Mistress Mary, quite contrary." Among the pupils was a little Jewish girl, and next day she was noticed to be absent. She remained away several days, but finally one of the teachers met her, and, asking the cause of her absence, was astonished to learn that the girl's mother objected to her child's going where she learned Catholic songs. Among such people any new suggestion is deemed a foe in disguise, and motives are scrutinized with the utmost care.

An important feature of the week is the Sunday night meeting, half religious, half secular; and here the boys may be seen all together. These meetings started in this wise.

Soon after the first lodging-house was opened the boys attended some public funeral by which they were much impressed. The superintendent, hearing them talking in the evening, proposed that they should read together a chapter of the Testament. The boys assented, and thus began the meetings to which the boys now eagerly look forward from week to week. This is the nearest they have ever come to falling into a "Sunday School trap." The ringing songs, sung with rough heartiness, rouse the boys to a pitch of enthusiastic good-feeling, and visitors may study a most interesting picture. There is always some one present to make a short address; but the subjects have a wide range, from stories about Barnum to the wonders of Switzerland. The boys listen appreciatively to whatever interests them; but they are quick to detect anything approaching cant or sentimentalism, and it is judicious to respect their prejudices. They are merciless critics, and after the meetings may be heard passing judgment upon "Whiskers," "Baldy," "Longlegs," or "Stump."

In the conduct of the lodging-houses little effort is required to preserve order. A certain amount of mischievousness must be expected, but rarely is a disposition shown to kick over the traces. Firmness and an understanding of boys and their ways are needed in a superintendent; and with a man of the right sort but slight friction will occur in the management. The boys deem residence in the lodging-houses a privilege, and understand that some rules are necessary. They recognize, too, that the restrictions imposed are fair, and accept them without resistance. Every year a Thanksgiving and a Christmas dinner are provided by benevolent friends; and though scarcely any extra caution is taken the boys behave admirably. Speaking of the last Thanksgiving dinner, one of the officers said with unconscious humor: "The control that the superintendent has over those boys is marvellous. Thanksgiving Day there was not a policeman present, and yet *there was not a single pie thrown.*"

As the boys mature they develop an ambition to improve

their condition in life. For the larger number the city offers little inducement. Unskilled labor is too abundant, and the remuneration too poor. In connection with the lodging-houses, therefore, the society conducts an emigration bureau. In the West there is still ample room for all boys who are not afraid of work, and just now there is a steady demand for the South. The society has settled thousands upon thousands of boys in good homes among western farmers, and every annual report contains letters from some of the emigrants. These letters, breathing thankfulness, prosperity, and a brotherly sympathy with unfortunates, are both a justification of the society's course, and a stimulus to other homeless boys to emulate the example of those whose steadiness and perseverance have achieved honorable positions. Some of the emigrants have become farmers, others mechanics; some clerks, others merchants; some teachers, others lawyers. One writes that he is the owner of two hundred and eighty acres of land, all paid for; another that he is cashier in a bank; a third that he has worked fourteen years, and with his earnings has prepared himself for Cornell University; and still another that he is a part-owner of the Sitka Trading Company and one of the four commissioners of Alaska. These are but a few instances of success picked at random from a recent report, but they are an index of the possibilities that lie concealed in the uncouth forms of little ragamuffins.

Our study shows us, then, one way of helping the child of the slums. There is no stereotyped nature common to childhood. The playfulness, joyousness, and buoyancy of spring-time are, indeed, characteristics of the young; and sad is the life of the child whose kittenish impulses do not find expression. Yet beneath this light covering lies the individual. The child is father to the man. The individual peculiarities, grafted upon ancestral inheritances, are the sources of character. In the child the fundamentals of character are, to a certain degree, plastic; and tendencies, both good and bad, by cultivation, repression, or neglect may be made to assume a dominant or a subordinate place in the child's nature. The

descendants of a line of high-minded, refined ancestors may be easily stimulated to high purposes. In like manner, the child of the slums, in spite of the taint of inherited instincts, may, by the influence of higher culture, leading to an awakening of faculties long dormant and the quiescence of the lower nature, be inspired to the search and practice of higher things. Character once formed is not easily changed. Death-bed repentances do not win our confidence. If we would have success the reform must begin with the child. We must take him *before* he is a criminal, and make him a man. We must learn that it is better to *prevent crime* than to *build prisons*.

Sympathetic personal contact is the best civilizer; and lodging-houses, industrial schools, boys' clubs, or any other means of securing personal intercourse between the children of the slums and the privileged classes should receive warm welcome and hearty support. There is perhaps too great a readiness to discharge our duties to the poor by gifts of money alone; but if our purpose is to alleviate the sufferings and sweeten the lives of these unfortunates, let us beware of mere charity with the tongs. If we would be of real, permanent help we must go among them, learn to know them and the conditions of their life, and respond to their cravings for kindly interest and sympathetic help.

One evening as a volunteer was leaving the lodging-house a bootblack was met smoking his pipe on the sidewalk, and, falling into step, the boy accompanied the other for some distance along Broadway. The lad had done some experimenting in electricity, and at first the talk was confined to his rude attempts. Suddenly the boy broke out: "If them fellers up in Fift Av'nue had to live like us p'raps they wouldn't do no better." Perhaps some of them might not do as well. These boys are not to be judged by lofty standards. They are the victims of circumstances, and the wonder is not that some of them fall prey to their surroundings, but that so many, in spite of vitiating influences, develop strong and manly characters. If we would make ourselves feel that the little outcasts of society differ from our own innocent little

ones more in worldly position and its consequences than in nature or possibilities the bonds of sympathetic union would be more closely knit. We should then regard as a stern duty what we now deem a great credit to ourselves and an inestimable favor to the poor.

INDUSTRIAL EDUCATION.

THE report just now published by the Board of Education for the First District in Philadelphia contains a great deal of curious information, which will interest all persons who have to do with industrial schools. The following passages, particularly those which have reference to left-hand drawing, from the report of Mr. J. Liberty Tadd, will be read with interest. Mr. Tadd is the director of the Public Industrial Art School:—

LEFT AND RIGHT-HAND DRAWING.

“It is with pleasure I speak of the most recent addition to the curriculum of the Industrial Art School—the right and left-hand drawing. No one can see the results of this work without being impressed with its value as a medium for the education of the individual—the perfect results produced, the simplicity of the work, the almost instant product of balance and symmetry, the almost visible development in various directions most to be desired in the education of the hand, the eye, and the mind, impress the most skeptical. Blackboards have been placed in each department of the school; every session all the pupils in each room take turns working about five minutes with each hand, a few exercises being done with both hands working in unison.

“In the school in which I first introduced this work, two years ago, many of the pupils are now able to use the left hand quite as well as the right. Improvement is also shown in other directions, the co-ordinating of one set of muscles invariably influencing the rest; the hands, the eyes, and the

mind are also exercised to a much greater degree than is possible when using them only partially, hence a more symmetrical whole is the product; the pupils stand straighter, hold their heads more erect and level — in a word, they have more understanding. Many educators, scientists, and doctors have expressed their hearty good-will at the method, anything saving wear and tear of mind and matter appealing to them directly. Much time and energy is saved to pupils working this way; their understanding of things being quickened, they have less drudgery to go through to obtain facility.

“The work is chiefly, and before anything else, to be desired for its disciplinary value as an educational method, apart from its practical value, in that it cultivates judgment, proportion, symmetry, and fitness. Drawing on the blackboards the children also take exercise; the work is done on so large a scale that they have to move about, no small work being allowed. The children avoid the habit of peering at lines, shortening their focal length. This is one of the great troubles in drawing, reading, or writing as usually followed in schools. In many instances much damage is the result to sight. Too many children wear spectacles in these days. One of the most strictly enforced rules in the Industrial Art School is that children must sit up and keep their heads level in doing all work.

“Many people are at first inclined to doubt the value of left-hand work. If it can be done with the right, why do it with the left? they say. Why waste time that might be given to something else? These questions are natural, and at first seem right, but very little thought makes one realize that in many trades, especially the ones requiring skill of hand, both hands are used, and the more skilled the left hand the better the workman. Biology, also, teaches that the more the senses are co-ordinated in the individual the higher the type. The right hand is also influenced through sympathy. I claim better results from the right hand, working the left also, than from the right hand working alone, in the same space of time.

“‘What is manual training?’ To some it means an exercise for muscles, like gymnastics, and to others a process of making boys merely handy; others think it a way of teaching trades to children, and nearly all confound it with mechanical training, and suppose a drill is necessary in sawing and planing, chipping, filing, wood-turning, plumbing, etc., very few disassociating it from the use of machinery and from slow, tedious, trade processes, or dream that it has anything to do with women and girls.

“Manual training for the education of individuals cannot be obtained by mechanical pursuits similar to carpentry, plumbing, chipping, filing, etc. Manual training is not a matter of simply doing different things; it is the intelligent selection of modes from the many operations and pursuits most suited to produce the effect desired. Swinging dumbbells or pushing a plane or saw produces muscle, but does not require the constant use of the intellect; the thinking powers are not increased in ratio. There are many exercises, then, more fit for our purpose. We must select for manual training purposes, work and methods that, in addition to giving muscular activity, will exercise the peripheral nerves as tools of the sense.

“It includes all processes that train the muscles and the mind to work in harmony. In some of its applications it gives skill in planing boards and shaping iron; but just as legitimately does it make the hand cunning to dissect a nerve, to engrave an etching, or to finger a violin. And as no school of manual training is obliged to teach anatomy, engraving, and music, so no school of the kind must necessarily teach joinery or chipping and filing. What it must teach is this: processes that will make the pupil muscularly as ready to begin any kind of work when he is grown as arithmetic and geography made him mentally ready. Those who believe that such processes are inseparable from the use of saws and hammers have not looked all around the subject. At the Industrial Art School they would find a dexterity taught, not looking directly toward this or that trade, but underlying success in any of the two hundred and forty trades.

"The Public Industrial Art School, started in 1880 by Chas. G. Leland, was the first school in Philadelphia in connection with the public school system for the introduction of manual training in the public schools, not in the sense or with the special meaning attached to it by Dr. James MacAlister, some time superintendent of Philadelphia schools (from 1884 to 1891), but with the full idea of the real meaning of the term manual training as mind and hand training, and all that is included therein.

"Mr. Chas. G. Leland was something more than a well-known *litterateur* when he started the work in the public schools of Philadelphia. He was a skilled handworker himself, and had a complete idea of the practical side of the question and its application, as well as a theoretical one. No man engaged in the work of education to-day had a keener sense of touch in certain directions than Chas. G. Leland. It was a revelation to see his large hands, big heart, and giant form moving among the little children, and to feel that the impulse came entirely outside of self to him. He turned over the money to me for the work. I worked for pay, he for love, in the early days. The fact that we tried seventeen different methods of handwork proved the earnestness with which we struggled with the problem of hand-training in the public schools. The mechanical methods had to go, one after the other, after trial in various directions. Only after striving and struggling up above the use of instruments of precision, rules, compasses, mechanical methods, etc., could we recognize the futility of their use in developing the mind, the judgment, the eye, and the hand. Only by trying, testing, and proving the fallacy of the old methods did we emerge into the light of better ways. Flat copies, feeble art methods, abuse of geometric forms and blocks (making blockheads), false, artificial, and unnatural systems devised for money-making purposes were tried and proved wanting. A number of trade processes were tested with similar results, until we actually, and by experience, came down to fundamental facts, and on these have built up a system reasonable, feasible,

without great cost, perfectly adapted to all grades from the kindergarten to the university; a system that can be applied without friction to every kind of educational institute, only limited to the capacity of individuals; a system governed by natural law, working with the absolute precision of nature itself; a system that unfolds the capacities of the children as the Absolute unfolds the leaves of flowers; a system that teaches the pupils that they are in the plan and part of life, and enables them to work out their own salvation on the true lines of design and work as illustrated in every natural thing."

IS THE INDIAN RACE EXCEPTIONAL?

BY W. W. WOTHERSPOON, 1ST LIEUT. 12TH INFANTRY.

IN discussing the Indian question, as it is called, nearly all writers are compelled by the very vastness of the subject to treat of the Indians in mass. It is rarely that those who write have the opportunity, or possibly the wish, to come into close contact with the individual family life of the Indian, and from that near standpoint to tell of the personal history of the single man or woman; yet it is only from such close contact that one can find out the single traits and characteristics which, when each is added to each, make up that personality which we call character, and it is only from such knowledge that we can form a clear idea as to their character as a race. It will be readily granted that along such lines only can we so clear the ground as to make plain the best, most feasible and effective methods of influencing them for good, and turning them from their nomadic and unsystematic mode of life to the habits, customs, and mode of living which in this age and country may save them to the nation as citizens, and as useful members of society.

Standing where we do, popular tales, newspaper paragraphs—many of them prompted by and written in the excitement of Indian outbreaks—and sayings originating

in the hatred and fear caused by the cruel methods of Indian warfare, have created popular impressions which, false in themselves, have nevertheless taken such strong hold upon the average mind that it is only by constant repetition of the truth that these impressions can be changed, and that true knowledge of the Indian character reached which will make plain how we must use the energies we are putting forward for the improvement of the race. That such false impressions as exist should be removed, and correct ideas replace them, is more important now than at any date in the long history of endeavor and failure, for that there is an awakening to our sense of responsibility in the life-history of the Indian there can be no doubt. Not only is this apparent in the many acts of our national legislature, passed for the Indian's benefit, but all through the country societies are organizing and spending money and talents liberally towards the great end. This must be my excuse for selecting this one aspect of the great question. It is not that I may address those already conversant with the Indian character, many of whom undoubtedly have greater knowledge than I, but in the hope that this may reach some mind imbued with popular theories, and the small grain of doubt be planted which will tend to further inquiry, and hence to fuller knowledge of the truth.

I have said that but few have the opportunities to look into Indian character from a near standpoint. This might have been qualified by saying that but few of those having such opportunities ever reach the public ear. The library of the American ethnologist is filled with the studies of learned and enthusiastic men. Their studies have, however, been for the purposes of science, and their deep researches have been, for the most part, for those equally learned. Reports of missionaries, travellers, and others there are, too, but they are, as a rule, addressed to individual bodies, and rarely find room in the columns of the daily press. The one point most marked and striking about all of these writings is the great enthusiasm of the writers for the Indian as a man, and for the Indian character; they never tire of pointing out his good qualities.

This is a peculiarity which pervades them all, from Catlin, who wrote in 1840 from personal and intimate knowledge, down to the present. In my opinion this estimate of Indian character is correct. My experience has led me to the same conclusions, and this conclusion is contrary to public opinion.

Is the Indian the bloodthirsty, treacherous, dirty ne'er-do-well he is popularly supposed to be; is he filled with a thirst for blood and poor whiskey; lazy, indolent; a beater of women, one who makes his squaw a beast of burden, and is a scorner of all law; and is he so different from the white race that a radical departure from our methods must be followed to civilize him, and bring him into the body of citizens as a unit, instead of a cipher and a pauper? What touches his soul? How can we convince him of the excellence of our ways and the evils of his? Are our ways always excellent and his always evil? These are the questions we must decide fairly after such intimate acquaintance with the personal and race characteristics as will make such decision an equitable one.

I have been in just that intimate relation with the Indians under my charge (Geronimo's band of Chiricahua Apaches) for over a year and a half, and, though ideas formed from these people may not be true of other tribes, the probability is in favor of their applying to all in the main; at least, I have no reason to believe the contrary after considering my observations of other branches of the Indian family during nearly twenty years.

I have found the Indian, like all other races, differing in minor points amongst individuals; there will be the sullen and lazy mixed with the careful and willing. As a race, however, the Indian is not sullen unless suffering under supposed or actual wrongs. In his own house he is, as a rule, cheerful, bright, and full of fun. He enjoys a joke as much as his white brother, and will laugh as heartily. Rather than sullen, I should say that his passions are quick, like those of all people not accustomed to the restraints of high social organization; they are swift, and the fury soon passed. In every-day

life he is, however, slow to wrath and will endure much. Amongst some tribes it is a custom, but not a characteristic, to harbor for months, and even for years, the thought of revenge. This has been taught them from generation to generation by the old people, and to forgive an enemy is a tribal sin. This, however, is not a race peculiarity common to the Indian alone, else where did the Sicilian, Corsican, and Italian get the same?

The division of labor in the Indian family has been established from time immemorial; it is as well defined as in those of the white race; and as justly might some traveller in our farming districts or along our frontier, who spent his time making observations on the household, conclude, as has been concluded in the case of the Indian, that all labor was done by the over-worked, worn-out, and dejected women of our race. The Indian woman, carrying wood, building the brush-house or tepee, carrying water, and attending to the many cares of her household, is an easy study to make; it leaves a vivid picture, particularly if the man of the house be seen resting at ease or sleeping in the sun; but who shall tell of the days and nights of toil he has been through in the hunting-field to provide his family with food; his privations and fatigue in this quest, or his exposure to danger from enemies when doing his part as the defender of his family? All who have written of the Indian in his natural state testify to his bearing the heavier share of the household burdens. With the Apaches their conditions have changed; the man of the family no longer goes afield for the family subsistence, he labors as the white men do, but, to his credit be it said, he shares his earnings with his family, and busies himself continually in labors for the family comfort. One of the most noticeable features of the great reservations along the Missouri is the full share of work done by the men. They do now what was once done only by the women, and wherever I have seen Indians have a fair chance to labor and earn money, I have found them willing and industrious. Too many of the observations which go to make up public opinion have been

made where the Indian has had neither incentive to work nor a possibility of enjoying the fruits of his labor. What chance has he on such reservations as that of San Carlos in Arizona, or on certain of those along the Missouri? Even the most skillful of our white farmers, with capital at his back, would starve there should he depend upon the products of the soil. What incentive is there for a white man to labor in such a country? How much less of an incentive for an Indian, who knows that, come what may, he is sure of at least enough rations to keep him from starvation. Give him the opportunity and let him learn the pleasure of money by spending it in the way he thinks will suit him best, and he will be found not only a willing worker, but an industrious one as well. Not only will he work, but he will soon, under proper supervision, learn to use the tools given him with a certain degree of skill; he is, as has been abundantly proven at the industrial schools of Carlisle and Hampton, and in the work undertaken and carried through here at Mount Vernon, capable of learning the ordinary trades, such as carpentry, blacksmithing, shoemaking, etc.

The Indian is naturally truthful, a hater of lies, and no thief. The false impressions prevalent on these subjects come from the portrayal of individual cases where the character of the Indian has become debauched by drink and association with the lowest classes around frontier towns and mining-camps. In nearly all tribes the punishment for theft was death. It has not been so very long since the same was true in England; indeed, the two laws were in force in the same years, and the origin of the law in both cases was the same. Our frontiersmen found it necessary to punish with death the horse-thief, and popular opinion sustained such lynch-law, for to a man so situated his horse was his life. So with the Indian: upon the security of his property depended not only his safety, but the welfare of his family.

There is one charge brought against the Indians, as a race, so frequently and so persistently, and there is generally so little said in defence, that some explanation must be sought for

it. Wherever we go we hear that the Indian is treacherous. No details are entered into, as a rule, to prove the assertion; none are deemed necessary; the charge seems to substantiate itself; and yet is it so, or is it so much so that we in our innocence can hold up our hands and deny their retort of the same charge? Their mode of warfare differs from ours, to be sure; they think they are justified in their methods, and we in ours; but they, too, make their claim, and, what is more, they seem to have some grounds for it. If, whilst showing the smiling face, and extending the hand in peaceful salutation, they are planning hostile action, have the white races never done the same? Is it less treacherous to be planning to kill under such circumstances than to steal and entrap into slavery? The history of our dealings with the Americans will hardly warrant us in saying that all treachery has been on the one side. The explanation possibly may be found in the horrors which have generally followed their treachery, the wild outburst of fury, with death to women and children, and death in its most horrible forms. The slaughter of the innocent and helpless, the smoke of burning farm-houses, and persons put to torture make a terrible picture. What kind of a frame shall we put to the reverse, to their side of the canvas? Have they no dead women and children to show, no burned dwellings, no ravished fields; is it less bitter to see women and children dying of starvation and disease than by the swift knife or tomahawk? Viewed from their standpoint, can they look back upon our transactions with them during two centuries and see their lands in the hands of a strange race, their tribes decimated and dispersed, their people under the grudging care of aliens, and say that this has all come about by fair dealings and without the aid of deceit and treachery? I am aware that this is no refutation of the charge. Possibly the charge cannot with truth be denied; only let us be just, and, whilst crying aloud about the mote in our red brother's eye, remember that somewhere there is a beam or two in our own.

The Apache Indians at Mount Vernon are probably not an

exceptional branch of the Indian family; they were fierce when warring in their western haunts; they knew no pity, and their hands were against every one. Their captivity has been a long and painful one. Taken from the dry mountain-regions which they so dearly loved, and held in the low, swampy regions of Florida and Alabama, where the land is so poor that nothing can be done with it, they were dying of nostalgia as much as from any other cause; their case seemed nearly hopeless, for after their terrible record of hostilities no community would harbor them. There was but one thing to be done, and that was to put them to such profitable work as could be found and give them their earnings. In doing this individual characteristics were developed; they showed industry and skill; they have made wonderful advances, and have demonstrated their capacity for a yet higher development. Both men and women are devoted to their children, and they take kindly to the decent clothing and cleanly habits required of them. I can see no reason why, with the individual characteristics I have found, they may not, at least in their descendents, prove good and useful citizens. To be made such citizens, however, they must be so placed as to have a fair start in the race with their white and black brothers before they are thrown upon their own resources; give them that fair chance; break up their tribal relations and dependence; put them into the public schools, and then let them sink or swim. Sink I feel sure they will not. What is this fair start in the race of life which they must have before the hand of protection can be taken from them? They should have such a knowledge of our language and customs as will make them confident not only in their power of making themselves understood, but will give them confidence in their power of self-support and protection in their rights. Mechanics are always in demand, and the Indian makes a fairly good mechanic. The whole characteristic of the race, however, points to one line of employment so forcibly that it cannot be passed over. They are a nomadic people as yet, a race just emerging from the hunting stage. The history of race development points to a

pastoral life for them. If there be anything of evolution in human advancement, it means that man first subsists by hunting. As game becomes scarce he tames the wild animals, and drives them from pasture to pasture as the seasons change. As the race further develops and multiplies, pastures become restricted, the family roams within narrower and narrower limits, and gradually, as the struggle for existence becomes greater, passes into the agricultural state. This is the history of almost every race; it was the history of the Jews, and it may be that we are making a mistake in trying to force these people into the life of farmers before they become shepherds and herdsmen. I do not know that the experiment has ever been tried on an extensive scale upon the great reservations of the West. I do know of many individual cases where, once started in this way, the Indian has become prosperous and self-supporting. The Navajoes are a striking example of this. Many of them own large herds of sheep, the wool from their flocks being sold yearly to white traders who seek them for the purpose.

To conclude this already too lengthy paper I will sum up my opinions on the Indian question from this point of view by repeating that I see nothing in the characteristics of the race to warrant us in using other methods in making citizens of them than such as might be rationally applied, with slight modifications, to people of our own. The complications to be considered in treating the Indian family are simply those which arise from his unique and unfortunate status under our government, coupled with the remains of tribal relations and a general fear of treachery on the part of the whites. The trouble is not with race peculiarities so much as with environment.

ON THE BRINK.

BY MISS S. H. PALFREY.

"We are, my dear sister, just at the beginning, not at the end."

JAMES FREEMAN CLARKE (*aged seventy-seven*).

SIGH not that my "end is near."
Little lies behind
To the stretch of endless years
Which I go to find.

On Eternity's sheer brink,
What's to me To-day?
With a branch of asphodel
I dash its tears away.

I've no longer time for griefs, —
Throw them in the grave
That is yawning at my feet
For all else I have.

Place or pelf may go from me;
Else from them I go.
Death may tear my friends from me;
Death shall cure that woe.

If they stayed, I cannot stay;
If they go before,
They will stand to welcome me
On the shining shore.

O'er the black, deep, narrow stream,
I can lean across ;
There I reach and thence I snatch
Pay for every loss,

From the hands of Hope and Faith :
Childhood's hearty glee,
Glad, it knows not why, again
There they promise me ;

Joy of prime and manhood's strength, —
All that e'er was best, —
Grateful memories, of eld,
Peace, and cherished rest ;

Solemn grandeurs of the night,
Triumphs of the dawn,
Radiance of the wondrous noon,
Mists and tears all gone ;

Generous comradeships in tasks
Noble and well done ;
Blossoms turning all to fruit ;
Races ever won.

Weak the flesh ; and it may shrink.
Strong my soul, and calm,
Fain to tread the roughest road
Leading to the palm.

You are coming to Old Age ;
I am going to Youth,
Life is but a liar oft ;
Death doth tell the truth.

Death will with a winding-sheet
Clear mine earth-dimmed eye ;
I shall view the glories soon
Of the courts on high.

His stern hand will ope my ears ;
I shall hear the song ;
I shall join it with the voice
Moulting here so long.

Where the just made perfect go,
Following shall I walk, —
Moses hear, as on the mount,
With Elias talk.

May the Shepherd of the Sheep,
Once who died for me,
Lead me where the pure in heart
God, *my* God, shall see !

ASSOCIATION FOR THE PROMOTION OF TEM-
PERANCE AND GOOD CITIZENSHIP.

BY REV. A. JUDSON RICH.

THIS is the name of an organization instituted in the town of Milford, N. H., last autumn, and beginning its work the first Sunday evening of October, has continued it on the first Sunday evening of the month ever since, and without abatement interest or of success. The meetings are held in the town hall, which is used free of cost, and from three to four hundred of the citizens are present at each meeting. In order that the people who attend church in the evening may be induced to be present one church has no meeting, and the others hold

them at an early hour; and perhaps half of the attendants are, for the most part, non-church-goers, though this is not an ascertained fact, although it is encouraging if approximately true, for it is quite worth while to secure their attendance at such a meeting, when otherwise they might be in worse places.

This organization was started for the following immediate reasons: a new billiard-room had been opened and equipped, another had its sign out in inviting form; it was known that boys were gambling in these places, for mothers had pleaded with the saloon- or billiard-keepers not to allow their sons to enter or take part in gaming, as the manager of one of these dens frankly told me; but told in palliation of the worst possible feature of the matter, namely, the letting out of private keys for any who might be able to secure them, and probably none were refused, and if they should be could easily borrow, and so enter. It was told me by good authority that, but a day or two before, a boy had gambled and lost fifteen dollars, and that his father did not think it a very bad thing. It is also said that old and respectable business men frequently went into these billiard-halls, after business hours, to have games for money. One person had boasted that he won three hundred dollars one evening, and showed the money the next day to his associates, as a nice thing to do.

A young married man, with a wife and young children, spent in these places a snug little fortune left him by a relative, and was obliged to work hard, but his habits prevented him from getting work or keeping his place. It was felt that, while more temperate and sober than most towns of its size, something ought to be done to make drinking and gambling more disreputable, and to do away with the temptations to those indulgences. It was thought by some that the law could be enforced if there could be a public sentiment strong enough behind it, and that one way to create public sentiment was to start a "Citizens' Appeal," and get it signed by the influential men and women in the town, and then to publish it, with the names, in the local papers, to let

the keepers of billiard and other saloons, and liquor-sellers in private places, see that something was to be done about the moral condition of things, and turn the minds and the money of the people into other and better channels than in the direction of such uses.

One hundred and fifty names were secured by one of the clergymen, the appeal was published, the matter was talked over, and it was believed to be a sober, decided, in-earnest movement to put a stop to the base doings of billiard-rooms and the men and boys enticed therein. This effort evidently aroused the slumbering temperance association, called "Good Templars," who engaged the town hall for a public meeting. Movers of the Citizens' Appeal and members of the temperance society met for consultation, and it was decided to make it a citizens' movement, and a committee was chosen to prepare a form of organization which resulted in the above association. Officers were chosen, and the monthly meeting started. It is purely a citizens' meeting, non-sectarian, non-political, and thoroughly uniting all the people, and it has become practically the "People's Church," and is regarded as one of the noblest organization of the town. Indeed, it is the churches, with all their pastors united in carrying on this gospel of humanity and brotherly love.

The services consist of devotional exercises, and an address, carefully prepared by some competent speaker, lay or clerical, in town, or from neighboring towns, sometimes from Boston and other large cities. It was decided to have the latter clause of the object read "good citizenship," so as to broaden its scope for the treatment of all social questions that might seem to have need of presentation. Several of the addresses have been on "Good Citizenship," and have been very able; one of the best was given by Rev. C. F. Dole of Jamaica Plain, Mass., the last was an address on "Prohibition versus License," by Ex-Governor Goodell of New Hampshire. Everything fanatical, all mere declamation, or denunciation, or sensational matter has been kept out of the lectures and talks; and it is felt that good, sensible, sober,

convincing, uplifting words have been given; and the effect is seen in lessening signs of drink, and gambling, and disorder in the streets. The billiard-signs have come down, whatever mischief may be kept up out of sight, and the managers complain that the business has fallen off fifty per cent.

This grand work is a sample of what might be successfully inaugurated in every town and city in the state, and in New England, and perhaps the country. Such a general movement is opportune from the fact that religion and the churches are beginning to see that their sphere of work must be with and for the people and the community, and in the direction of social science, and to bring in, if not the kingdom of God, the same thing in essence, the commonwealth of man. It would inaugurate a better use of Sunday evening than the handful of people at the prayer-meeting, and the masses at liberty to roam wherever inclination or temptation might urge, and instead inviting all to enter a free meeting for attention to the life that is, and to the improvement of human society, and the stimulating of young men to higher ideals of character and life. I verily believe that, in connection with the six churches of the village, the Citizens' Association is an equally strong factor in doing good.

HELEN KELLER.

THE Volta Bureau, as it is called, in Washington, has interested itself in collecting the materials for a very valuable monograph which is a souvenir of Helen Keller and her accomplished teacher, Miss Annie M. Sullivan. The letters from Miss Sullivan, from Miss Canby, who has interested herself in the publication, and from others, are published in an elegant volume. This volume has a pretty portrait of Helen playing with her dog. In another part of this number reference has been made to the very important contribution to education which is made by what we are now taught of the methods in which Helen Keller has advanced step by step in her wonder-

fully rapid progress. Two letters from Miss Sullivan, published in this souvenir volume, give so much valuable information that we copy them nearly in full.

“In March, 1887, I first became Helen’s teacher, and began my work by putting her in possession of the manual alphabet as rapidly as possible. Using any object that she could readily examine by the sense of touch, I would slowly spell its name with my fingers, while she held my hand and felt its motion; then I would ask her to repeat the word with her own fingers. She easily comprehended what I desired her to do, imitated the movements with careful precision, and seemed to understand that she was learning the names of the objects around her. In a few days she had mastered this entire alphabet, and could spell the names of numerous objects. Next I taught her words represented by action; she readily caught their meaning, and we were then enabled to form sentences. ‘Helen is in wardrobe,’ ‘Box is on table,’ ‘Mildred is in crib,’ are specimens of sentences constructed by Helen in the month of April, 1887.

“In these exercises, and in all my work with her previous to this time, I had followed the method adopted in teaching Laura Bridgman; but I found it was not sufficient for the needs of my little pupil. It became evident to me that it was not wise to confine myself strictly to the use of words of which she knew the full meaning, and I began to give her many words in my sentences without any further explanation concerning them than was conveyed to her by their connection with those words which she did know. I observed that she adopted their use, often without inquiry. After this I invariably gave her complete sentences in communicating with her, often long ones, using many words of which she did not understand the meaning, but in connection with others of which she had full knowledge, and in such manner that she was able to comprehend the meaning I desired to convey. She thus became familiar with, and in the daily use of, many words the full meaning of which had not been explained to her in detail; and before I had realized the importance to her of this practice,

she was the possessor of a vocabulary which astonished me.

"She learned with perfect ease the forms of the raised letters such as are used in printing books for the use of the blind, and we soon began to form sentences from words printed on separate slips of paper in raised letters; this exercise delighted her very much, and prepared the way for the writing lessons. It was not difficult for her to understand and make use of written language. On July 12, 1887, she wrote, without assistance, a correctly-spelled and legible letter to one of her cousins; this was a little more than a month after her first lesson in chirography. She now uses the 'point,' or what is termed the Braille, system of writing. This she can read with her fingers. When writing for those who do not understand reading the point letters, she copies her work into the square writing in which some of her communications have appeared.

"I am constantly asked, by persons familiar with teaching the deaf, how it is that Helen has acquired such a comprehensive command of language in so short a time. I think it is, first, because she has, like many hearing persons, a natural aptitude for comprehending and making use of language as soon as it is acquired; and second, because volumes of words have been placed in her possession, by means of conversation, reading to her from books, and from her own constant use of books printed in raised letters. I have had no particular method of teaching, but have always regarded my pupil as a study, whose own spontaneous impulses must be my surest guide. I have never taught Helen to use signs such as have been employed in teaching the deaf, but confined myself to the use of the manual alphabet in communicating with her. I have always talked to her as I would to a hearing and seeing child, and have insisted that others should do the same. When a person asks me if she will understand this or that word I reply, 'Never mind whether she understands each separate word in a sentence, she will guess the meaning of the new words from their connection with others which are already intelligible to her.' I am asked 'How did you teach her words expressive



of intellectual and moral qualities?' It is difficult to tell just how she came to understand the meaning of abstract ideas, but I believe it was more through association and repetition than through any explanation of mine. This is especially true of her earlier lessons, when her knowledge of language was so slight as to make explanation well-nigh impossible. I have always made it a practice to use the words descriptive of emotions, of intellectual or moral qualities or actions, in connection with the circumstances which required their use.

"I am convinced that the freedom and accuracy which characterize Helen's use of English are due quite as much to her familiarity with books as to her natural aptitude for learning language. I gave her books printed in raised letters long before she could read them, and she would amuse herself for hours each day in carefully passing her fingers over the words, searching for such as she knew, and would scream with delight whenever she found one. Many times she would inquire the meaning of some word she had not previously felt, and, having learned it, would go on with great eagerness to find its counterpart on other pages; she thus naturally became interested in the subject treated, and, as books were placed in her hands suited to her age, she was soon reading simple stories. In selecting books for Helen to read it has never occurred to me to choose them with reference to her misfortune. I have read to her such publications as other children of her age read and take delight in, and the same rule has been observed in placing in her hands books printed in raised letters. She has a great fondness for reading, grasps the ideas quickly, and has a faculty for embodying them in language often quite different from that used by the author; for instance, while reading to her from Dickens's 'Child's History of England,' I came to the sentence, 'Still the spirit of the brave Britons was not broken.' I asked her what she thought that meant; she replied, 'I think it means that the brave Britons were not discouraged because the Romans had won so many battles, and wished all the more to drive them away.'

"She commits to memory both prose and poetry in large

measure, and many times surprises us by repeating pages from some favorite author, when we have not previously known that she had memorized any portion of the work. Sometimes it seems as if she had absorbed the ideas and even the words of a writer, and, not having the key to their exact meaning, they lay dormant in her mind until some experience brought their application to her, when a comprehension of their meaning and significance flashed the language before her mental vision.

"She is a great admirer of the writings of Dr. Oliver Wendell Holmes, and has committed to memory many of his poems. During the winter of 1889-90, which we spent at the Perkins Institution in South Boston, she was a member of the class in zoology. One day the teacher, Miss Bennett, was explaining to the class the habits of the chambered nautilus; holding the shell of the mollusk in her hand she minutely described it in detail. I sat by Helen's side repeating the instruction to her with my fingers. When the shell was passed to her, in turn, for examination, she felt it over very carefully, rose to her feet, and, greatly to my surprise, slowly repeated Dr. Holmes' beautiful poem, 'The Chambered Nautilus.'

"During this winter (1891-92) I went with her into the yard while a light snow was falling, and let her feel the falling flakes. She appeared to enjoy it very much indeed. As we went in she repeated these words, 'Out of the cloud-folds of his garments Winter shakes the snow.' I inquired of her where she had read this; she did not remember reading it, did not seem to know that she had learned it. The teachers at the Institution expressed the opinion that the description did not appear in any book in raised print in that library; but one lady took upon herself the task of examining books of poems in ordinary type, and was rewarded by finding the following lines in Longfellow's poem, 'Snowflakes':—

“ ‘ Out of the bosom of the air,
Out of the cloud-folds of her garments shaken,
Over the woodlands brown and bare,
Over the harvest-fields forsaken,
Silent, and soft, and slow,
Descends the snow.’ ”

“ It would seem that Helen had learned and treasured the memory of this expression of the poet, and this morning in the snow-storm had found its application.”

In another letter Miss Sullivan writes : —

“ At first I talked to her almost incessantly in her waking hours ; spelled into her hand a description of what was occurring around us, what I saw, what I was doing, what others were doing, — anything, everything. Of course, in doing this I used multitudes of words she did not at the time understand, and the exact definition of which I did not pause to explain ; but I never abbreviated or omitted words, but spelled all my sentences carefully and correctly. I talked to this little girl with my fingers as I should have talked to her with my mouth had she been a hearing child ; and no doubt I talked much more with my fingers, and more constantly, than I should have done with my mouth, had she possessed the use of sight and hearing ; for, had she the full use of those senses, she would have been less dependent on me for amusement and entertainment.

“ The only books which I had to place in Helen’s hands at the beginning of my work with her were the primer and a series of seven volumes of school readers, such as are in use at the primary department at the Perkins Institution at South Boston ; these eight volumes and a copy of ‘ Our World ’ (a geography) constituted our entire library of books in raised print for many months. In March, 1888, Mr. Anagnos sent her a copy of a Geographical Reader in raised print. She was very much pleased with it, and took great delight in the discovery on its pages of many words entirely new to her. Not long after this she had two volumes of a series of readers termed ‘ Youth’s Libraries,’ selections in prose and poetry

from various authors, and a child's book entitled 'Heidi.' When we came to Boston, in May of that year, she had access to a variety of books in raised print in the library of the Institution. She read 'Life and her Children,' by Arabella Buckley; 'What Katy Did,' 'Patsy,' 'The Story of a Short Life,' etc. In the meantime I had been reading to her, by spelling the words into her hand, such books and selections as I had at hand, of the character that other children of her age enjoy. In August, 1888, I read to her in this way the popular story by Mrs. Burnett, 'Little Lord Fauntleroy.' Her delight in the book knew no bounds, and in response to her earnest entreaty Mr. Anagnos had this story put in raised print; since then she has re-read it many times for herself.

"Among the books which Helen has read and enjoyed peculiarly I remember 'Little Women,' 'Tanglewood Tales,' 'Wonder Book,' 'In his Name,' 'The Man without a Country,' 'Bible Stories,' 'Greek Heroes,' 'Swiss Family Robinson,' 'The Sleeping Sentinel,' 'Stories by Hans Christian Andersen,' 'The Queen of the Pirate Isle,' 'Christmas Carol' (Dickens), 'Child's History of England,' 'American Prose Selections,' 'Birds' Christmas Dinner,' 'Sara Crewe,' 'Evangeline,' 'Hiawatha,' and many other of Longfellow's poems, 'Enoch Arden,' Holmes' poems, Whittier's poems, 'Stories of American Progress,' etc., etc.

"In addition to the story by Mrs. Burnett before mentioned the following are titles of books which I remember to have read to Helen since that date: 'Queens at Home,' 'Triangular Society,' 'Donald and Dorothy,' 'Black Beauty,' 'Captain January,' three of Abbot's Rollo books (Rome, Germany, and Naples), 'Little St. Elizabeth,' 'Stories from Roman History,' 'Stories from Shakespeare' (by Charles and Mary Lamb), 'The Birds' Christmas Carol,' 'Veronica,' etc."

In the autumn of 1891 Helen wrote out a little story, which she called "King Frost," and which she sent to Mr. Anagnos as a birthday gift. The story was printed in the *Mentor*, a magazine published at the Perkins Institution, and

was widely copied. Mr. Anagnos' attention was soon called to the fact that the story, which had been regarded as original, was apparently based on a story called "Frost Fairies," written by Miss Margaret Canby, and printed nearly twenty years ago. No one of Helen's friends knew that she had ever read Miss Canby's story, and she herself was dismayed at the charge of plagiarism. The entry which she made in her journal speaks for itself:—

"Jan. 30, 1892. This morning I took a bath, and when teacher came upstairs to comb my hair she told me some very sad news, which made me unhappy all day.

"Some one wrote to Mr. Anagnos that the story which I sent him as a birthday gift, and which I wrote myself, was not my story at all; but that a lady had written it a long time ago. The person said her story was called 'Frost-Fairies.' I am sure I never heard it. It made us feel so sad that people thought we had been untrue and wicked. My heart was full of tears, for I love the beautiful truth with my whole heart and mind.

"It troubles me greatly now. I do not know what I shall do. I never thought that people could make such mistakes before. I am perfectly sure that I wrote the story myself. Mr. Anagnos is much troubled. It grieves me to think that I have been the cause of his unhappiness, but of course I did not mean to do it.

"I thought about my story in the autumn, because teacher told me about the autumn leaves, while we walked in the woods at Fern Quarry. I thought fairies must have painted them because they are so wonderful, and I thought, too, that King Frost must have jars and vases containing precious treasures, because I knew that other kings long ago had, and because teacher told me that the leaves were painted ruby, emerald, gold, crimson, and brown, so I thought the paint must be melted stones. I knew that they must make children happy because they are so lovely, and it made me very happy to think that the leaves were so beautiful, and that the trees glowed so, although I could not see them. I thought every-

body had the same thoughts about the leaves, but I do not know now."

Careful inquiry being made, it was found that, in the summer of 1888, when Helen was for some time separated from Miss Sullivan, her friend, Mrs. Hopkins, read to her Miss Canby's story with others which were included in the same volume. Another little story which she had written proves to be an unconscious adaptation of one of Miss Canby's tales; and what is curious is, Helen speaks of it, with entire sincerity, as "a dream I had a long time ago, when I was a very little girl." These incidents, therefore, give rise to most interesting problems of the memory. Miss Canby's letter with regard to the matter is so just that we quote it in closing:—

"What a wonderfully active and retentive mind the gifted child must have! If she had remembered and written down, accurately, a short story, and that soon after hearing it, it would have been a marvel; but to have heard the story once, three years ago, and that in such a way that neither her parents nor teacher could ever allude to it or refresh her memory about it, and then to have been able to reproduce it so vividly, even adding some touches of her own, in perfect keeping with the rest, which really improve the original, is something that very few girls of riper years, and with every advantage of sight, hearing, and even great talents for composition, could have done as well, if at all. Under the circumstances, I do not see how any one could be so unkind as to call it a plagiarism; it is a wonderful feat of memory, and stands alone, as doubtless much of her work will in the future, if her mental powers grow and develop with her years as greatly as in the few years past. I have known many children well, have been surrounded by them all my life, and love nothing better than to talk with them, amuse them, and quietly notice their traits of mind and character; but I do not recollect more than one girl of Helen's age who had the love and thirst for knowledge, and the store of literary and general information, and the skill in composition, which Helen possesses. She is, indeed, a 'Wonder-Child.'"

SYNTHETIC METHOD.*

BY MRS. ANNA B. FORMAN, TACOMA.

THE Pollard Synthetic Method is based upon the educational principle, "From the known to the unknown;" it is philosophic, natural, and inductive; it is simple and within the comprehension of the ordinary child-mind; it is fascinating and inspiring; it cultivates habits of attention and thought, and thereby greatly develops reason.

Children and illiterate persons learn words and recognize them when they hear others use them, from the arrangement of their sounds. The letters and their arrangement are unknown, and are of no use in the *oral* word. The printed page is a mystery, and must remain so until the printed words are transformed into oral ones. This can only be done by producing the sounds necessary in the oral words.

To secure correct pronunciation by any method the sounds composing the word must be given correctly and in order, whether the speaker be conscious of individual sound or not. Ability to produce the correct sound of *each letter* is not all that is required, for a letter may have more than one value; to know *when* to produce the correct sound is as necessary as *how* to produce it. A letter may at the same time represent a sound and decide the sound of another letter; it may, without representing a sound, decide the sound of another letter; in either case it is the sign of the pronunciation. Only with a correct conception of these signs is the value of a letter determined.

The twenty-six letters of the alphabet are characters whose *simple* values are indefinite, but whose *local* values are determined by the places they occupy; hence the sign of the pronunciation is in the printed word itself, not in the oral word,

* Paper read before the Teachers' State Association, at Fairhaven, Washington, Dec. 30, 1891.

not in the object or the picture which explains the word, not in the sentence which contains it, not in the names or sounds of the letters which compose it.

When the value of each letter is determined, if the vocal organs can fill the demand by producing the value, the correct oral word must be the result.

The want of knowledge of the value of a letter and inability to produce the value when known are the only barriers in the way of independent pronunciation.

The synthetic sound method removes these barriers, and reduces the operation to a science by systematizing accumulated and established knowledge, thus utilizing general laws developed from philological principles based upon sounds, analogy, and synthesis.

Sound being the basis of the method nothing can be done without it. It is the first thing to be learned, and with it the mark that is the index of the sound.

Until sounds and marks are clearly comprehended it is useless to attempt advancement. It matters not how well the subsequent work may be understood it cannot be expressed without a correct knowledge of the relation of marks and sounds.

Sound and its arrangement are the attributes of pronunciation; letters and their arrangement are the attributes of spelling. It is as logical to spell without a knowledge of the attributes of spelling, as to pronounce without a knowledge of the attributes of pronunciation.

Analogy discloses the signs of pronunciation. Ability to decide the value the analogy demands demonstrates the knowledge of a law. Expression of this knowledge is a rule. The rule must be the result of developed principles. As in arithmetic, unless the development materialize in the mind no rule is formed there. When several words contain the same signs they are analogous, and the whole group is as easily pronounced or spelled as one word. The greater part of the English language admits of analogous classification.

Synthesis applied to sound simplifies and expands analogy.

It deals with every letter in a word and points out its function. It is simple and reliable. It is governed by one rule which the word itself explains. It has two duties: It combines sounds to form parts, and these parts to form words. It does not stop with word-getting but continues to word combinations. It is the busy work for little hands and little minds, and the great key which surely opens the doors of knowledge.

The diacritical marks record the results reached by reason. The pronunciation is the oral expression of these results. If the reasoning has been correct, and the sounds true, the pronunciation must be correct, diacritically correct as the dictionary. It is the pronunciation demanded by the rule. It may make such a change in a familiar word that it may not be recognized, but the correct one must take the place of the familiar one.

The attempt to teach sound from pronunciation is illogical. It could never attain perfection, but must go on forever in a circle.

Lexicographers have come to realize this, and the latest editions of authority in the guides to pronunciation define most carefully the position of the vocal organs for the pronunciation of every sound. For a positively correct pronunciation the organs must be educated to the exact positions necessary to the formation of sound in all its variations. The ear must be educated to recognize a single, simple, pure sound. Whatever variation of sound is required in a word must be decided by rule, and the decision of the rule must be final. Otherwise the pronunciation would be decided by the ear, which would favor familiarity. The dependence upon the rule should be cultivated until the correct pronunciation becomes the familiar one, and depending upon the rule becomes a habit. A method whose object is to suggest a plan by means of which a familiar oral word can be gotten out of a printed one may do well enough for illiterate adults, but it is not good enough for the children of the present.

The first year of school-life is the propitious time to teach

the auricular organs to distinguish the "fine shades" in sound, that they may convey the correct concept to the mind.

It is also the time to teach the vocal organs to do the bidding of the mind. Young children are in a susceptible condition, submissive to criticism and instruction everywhere by everybody. The teacher is their paragon of wisdom, they are anxious for her approbation, and will do their best.

With older children the task is arduous and uncertain for many reasons. In some cases the fine variations cannot be caught by the ear. In others the organs cannot form the sound. But in more cases the consciousness of awkwardness and affectation, and fear of derision prevent the use of the knowledge which is at command. They flatter themselves that they could if they would, and that they will when they wish.

They have only to grow a few years older to realize it is not knowledge alone, it is knowledge assimilated and become part of our nature, that makes us educated. It is the naturalness of refined education that makes us cultured.

One cannot feel at home even with his mother-tongue if he must think in order to speak correctly. Many teachers know the correct pronunciation of words which they naturally speak incorrectly.

It may be true "one is never too old to learn," but one need not be much of a patriarch before he is too old to "unlearn," and although he may be an anxious pupil at the feet of Science, he will lament.

To remember! 'Tis my pleasure to remember
All that you may ask,
But to forget what I would fain forget,
That is my weary task.

To correct! Would that I could correct
Errors of tongue and pen;
But to do the King's English justice,
I must be born again.

NOTES FROM NEW YORK.

BY A. BLAIR THAW, M. D.

THE address of Mr. Curtis, upon Lowell, must resound in the ears of the passing generations as a clear and perfect echo of that music which, rising from the heart of poet and orator, inspired and accompanied the last great drama of the republic. For the coming generation this is more than a purely elegiac utterance; it bears a burden of prophecy; it is full of faith in the future and in democracy. Neither is this a blind faith nor an idly optimistic prophecy. The struggle for freedom and union still lies before us, the freedom of each in the union of all. Out of the confused mass of constantly accumulating material facts and unexpressed ideas must be composed, in large outlines, the newer drama, still to be performed. To that other American, who has just passed away, it seems to have been given to express this very confusion of democracy: as it was given to the "Natural Man" of the last century to discover the discords in his nature.

A realization of the discords in nature is necessary to the study of harmony and of law. It is an interesting fact, in this connection, that Mr. Curtis delivered his address in the hall of an athletic association, in which, a few nights later, was held a series of prize fights! One suggestive feature of which was that the principals were not members of the club, but hired gladiators, so to speak. Thus, unfortunately, the excuse can hardly be offered that the manly art develops manlike courage, at least so far as concerns the gentlemen in the audience. There was one redeeming feature, however. The light gloves, the use of which was enforced by present laws and customs, though they may have spoiled the sport, stand as a sign of moral progress in the universe! More than that, they represent the progress in the British (or would-

be British) race, during only one or two generations, and as such ought to be entered in a "Record of Progress!" The possible objection may be raised, in a world which must grow by a process of moral and psychical evolution, whether it is not a mistake to prevent the self-destruction of the non-moral and material elements. Such an objection would only indicate once more the constant and ancient tendency to lower the conception of moral forces to the level of the material. In these days we find this tendency counteracted by many tendencies of research in the material world itself.

Among those who have studied human thought and sensation as definite and measurable things, no one stands higher than Wundt. And he finds that, so far from the principle of conservation of energy sufficing to cover the world of psychical forces, on the contrary, what really obtains is "an unlimited new creation of psychical energy." Further he says, "It is not the psychical life which is a product of the physical organization; rather it is the physical organism which, in all those purposive adjustments which distinguish it from inorganic compounds, is itself a psychical creation."

It is important to remember that this is not a metaphysical or transcendental view as to the infinite resources of spiritual power, neither is it a vague theoretical statement of some remote scientific mathematical possibility, but the expression of a distinct physiological conception, and a necessary result of the positive method of exclusion. Such a statement must have great influence with those who may be prevented by temperament or circumstance from seeing any indication of spiritual law or moral order in the universe. And even those who are wholly blind, from neglect and degeneration, will find it hard to evade the accumulating force of definite statements like this. For this expression of Wundt's is only a link in the chain of evidence.

More recently, for instance, the chairman of the physiological section of the British Association, at the general meeting two years ago, announced the theory of multiple function in the cell as a necessary result of the total insuf-

ficiency of the old theory of single function, after first stating the fact that the physiologist had been compelled to reverse the old method of studying function by structure, and now studies structure by function! The connection of this statement with that of Wundt is direct.

The extension of physical methods into the psychical realm may be objectionable to some minds at present; to others it may seem idle and useless, especially in connection with the higher spiritual conceptions. But whatever may be the results of such research, whether or not it may have a prophetic meaning for the world of men, and whether or not it shall in any way throw a little more light into the regions of human personality, this much is sure: that, in all the practical questions of education and moral progress, these psychical studies are of first importance.

From another point of view the necessity for the study of the subtler laws of organic and psychical life looms up very large: that is, in connection with the wonderful results of recent research in the inorganic world.

In this century of wonders nothing has been done to compare with the experiments of the young electrician Tesla, who passes through his body an electric current twenty times more intense than that used for capital punishment, the alternations being so rapid that they are not felt, just as the vibrations of the air are not heard after a certain rapidity has been reached. This is playing with the lightning, indeed, and indicates a day approaching when we may control the very elemental force of creation. The suggestion of industrial revolution is inevitable. For the present it is important to remember that many of the existing conditions, most unjust in themselves, are necessary but ephemeral existences, and represent an intermediate stage of progress from one fixed social state to another. The tendencies will grow clearer with time; and time is working fast enough in these days!

There is no mistaking the indications either for or against progress. On one side, for instance, we have the degen-

erated prize-fights, and all that they suggest, and, on the other, we find that the proceeds of Mr. Curtis's address are to form a fund with which to establish a free kindergarten, to be called the Lowell Kindergarten. It was distinctly for this purpose that the address was given in New York. The kindergarten is one of the first stations on that underground railroad which must still be built towards the land of freedom.

Never, perhaps, in the same brief time, has so much new meaning been given to a poet's song as the past fifty years have added to those words of Lowell's on "The Present Crisis," quoted by Mr. Curtis. To all men, of all time, but most of all to-day, and to an American, whatever may be his blood, this must be a constant inspiration:—

"New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still, and onward,
Who would keep abreast of Truth;
So, before us gleam her camp-fires!
We ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly
Through the desperate winter sea,
Nor attempt the Future's portal
With the Past's blood-rusted key."

DIXIE TRAINING SCHOOL.

ALICE M. BACON.

The demand for nurses has been considerably in excess of the supply, and good reports have come in to us from all sides of their efficient and faithful work in the families to which they have been sent. There are now five girls in training in the school, the two most advanced having been in about six months. It has been decided to take \$1,000 from the bank deposit of \$1,500 that the Dixie has managed to keep ahead for running expenses, and with that money to erect a needed building. This leaves a margin of only \$500 for all

contingencies, and we must trust to the friends who have carried us along thus far to contribute, month by month, the money necessary for running expenses. There seems no reason to doubt that the training school will, within a year or two, be entirely self-supporting, for it is receiving, more and more, the patronage and approval of the white people of this vicinity; but the patients in the hospital can pay very little, in many cases nothing at all, and yet the work that is being done there is not only a helpful and hopeful charity, but vitally necessary to the best success of the training school. We must, therefore, entreat our northern friends, in these first few years, while the work is in its infancy, and while public sentiment in this region is being made in regard to it, that they give it their constant support, hoping that the time is not far distant when the Dixie Hospital will become, as most hospitals are, a purely local charity, and when the training school will become, as its model, the Waltham Training School, now is, a self-supporting institution.

With our nurses' home and our present comfortable little ward, we shall be well equipped for work, and further growth will be along the line of erecting new cottage wards similar to our present one, as occasion may require, and the money may come in for that purpose. In the meantime, the next step ahead of us seems to be a nurses' home, and, as we have \$1,500 in the bank, and every bill paid, there seems no reason to doubt the wisdom of taking this step just now. We had hoped that some friend would wish to give us wholly, or in part, the necessary money for the building, and that we might have the satisfaction of feeling that there was a wide margin for unforeseen contingencies, but as our work is now seriously hampered by our need of the home for the nurses, it would seem wiser to go ahead than to stand still and wait for further aid. We do hope, however, that when the work is done and we have given account of our stewardship, it will seem to all who have helped us, as it now does to us, to be the best course that we could have adopted.

LAW AND ORDER.

THE TREATMENT OF INEBRIATES.

FOR centuries the English-speaking people have been endeavoring to prevent drunkenness and to reform inebriates through a system of fines, with imprisonment as the alternative, if the culprit failed to pay the money-value of his offence as assessed by the law and the courts. The imprisonment has never been regarded as anything but punishment. We have never looked upon the incarceration of offenders of this class as anything more than a means of punishment, and have never brought any efforts to bear to reform them, and to send them back into the world prepared to lead better lives.

Three hundred years or more of attempt to reform drunkards and to prevent drunkenness, by the imposition of fines, and the imposition of short sentences to penal institutions in cases when the fines are not paid, has failed to accomplish any beneficial result. The state would have saved expense, and the people would have been benefited, if we had turned them all loose as soon as they became sober.

There are, unquestionably, three classes of inebriates:—

First, those who are taking the first steps; those who have allowed themselves to be made helpless through the intemperate use of intoxicating liquor for the first time.

Second, those who have become hardened offenders, who give themselves up to drink voluntarily, and neglect their duties to their families and society, and seem to care for nothing better than the indolent, vicious lives they lead.

Third, that class who, from inherited and other causes, have become dipsomaniacs. This class are diseased persons needing curative treatment, and in no sense proper subjects for punishment. The best medical authority has demonstrated the fact that there is a

class, no one yet knows how large nor how small, which should have hospital and not prison treatment. It has been clearly shown that the persons who belong to this class can no more control their appetite for strong drink, when the frenzy is upon them, than the typhoid patient can control the fever.

Heretofore all these classes of persons have been treated precisely alike. All persons arrested for drunkenness have been called upon to pay a fine, and, failing to do so, they have been sent to some correctional institution for a brief term. It is true that the statutes have made a discrimination, and provided more severe punishment for second and third offences; but there has been very little investigation, and less real discrimination. The person arrested for the first time and the old offender arrested for the one-hundredth time have, in the main, been treated precisely alike.

Massachusetts has adopted a new policy, one which promises much better results than the old. The act of 1891 abolishes the system of fines for drunkenness absolutely, and gives to the captains of police-stations and keepers of "lock-ups" the power to release any person arrested for drunkenness, when the arrested person satisfies the officer that he has not been arrested twice before within the preceding twelve months. In this way, if the officers are satisfied that they have arrested a person who is taking his first steps in this terrible vice, they can admonish him and set him free. The probation officers are required by law to investigate all these cases, and they are busy in all parts of the commonwealth in perfecting a system of records which will enable them to discriminate between those who ought to be set at liberty, and those who should be punished or sent to the hospital for dipsomaniacs. The only punishment is imprisonment, and the court may impose a sentence for one day or for two years, or for any time within this limit. The commonwealth has provided for the establishment of a hospital for the treatment of dipsomaniacs, and the buildings are already erected, and the institution is expected to be ready for the reception of patients within a few months.

It is true that very great opposition has been made to the abolition of the system of fines, and much of this has come from sources where there was least cause to expect such action; but the fines are gone in Massachusetts. Those persons who now volun-

tarily give themselves up to the intemperate use of alcohol are learning that they must take the consequences of their acts in deprivation of their liberty, and in hard labor, and can no longer pay for their offence in dollars and cents.

The new system has not been in operation long enough to demonstrate its full usefulness. The opponents are now endeavoring to secure the repeal of the law because a new system, which has been in operation for only eight months, has failed to realize all the benefits its projectors hoped would ensue. Those who advocated the new system ask that the law shall remain undisturbed for another year, and they believe that no true friend of good government, of temperance, none who desire to prevent drunkenness and to reform inebriates, will then have any desire to abolish the new system, much less go back again to the old.

When we remember that more than two-thirds of all the arrests made are for this one offence, that each arrest means misery to family and friends, and expense to the state, we ought to feel willing to experiment, and to adopt the best system which experience ascertains. Some writer has said: "Free government is a system of experiments." We are experimenting upon this subject; and we insist upon the right to try our experiment thoroughly.

I have felt for years that if the state should appoint a commission to ascertain the best possible system to fix the habit of intemperance upon our people, especially upon our young men, such commission would be unable to devise a system better suited to the purpose than the one Massachusetts has just replaced by the law of 1891.

Until we can instil into the minds of all our youth that intoxicating liquors are never needful nor useful in health, that all who begin to use such liquors are in danger of awakening an appetite, possibly inherited, which will lead them on to the destruction of their lives, which will destroy their usefulness to their families and to society, we must deal with inebriates upon the most intelligent and hopeful plan that can be devised. It is certain that we must abandon the idea that we can prevent drunkenness or cure inebriates by a system of fines.

THE RIGHTS OF THE PEOPLE.

THE absolute impossibility for those who suffer at the hands of the liquor-traffic to claim their rights unaided, demonstrates the need for Law and Order Leagues. This can be best illustrated by a case in point. While I might cite many, the very first appeal for such help which came to the Law and Order League of Massachusetts will sufficiently demonstrate the need for such an organization, and its especial importance to the families of men who have abandoned themselves to the drink habit.

Some time after the formation of our League a Boston lady who has the means to enjoy life among the butterflies of fashion, but who prefers to use her days, her strength, and her wealth in efforts to relieve the suffering of the poor, came to our office and called our attention to the case of an English family which had recently landed upon our shores. From the representations made it seemed a case for immediate investigation. Our inquiries disclosed the following facts:—

An Englishman who had been dissipated and for years given over to intemperance, had been brought into the Salvation Army, and for a period of six months had refrained from the use of intoxicating liquor. At the end of that period he determined to convert all his property into money, and to emigrate with his family to the United States. The father, mother, a daughter of fifteen years of age and the baby, a little boy between three and four years of age, crossed the Atlantic, landing in New York City. The father kept his pledge on the ocean and during the days they remained in New York City. He then decided to come to Boston, and on the day the family arrived here they found rooms on Harrison Avenue immediately opposite a saloon kept by a man named Casey. The father made Casey's acquaintance on the very day of his arrival, and soon yielded to the seductions of the so-called refreshments furnished, and the persuasions of the company that was wont to assemble, in

Casey's saloon. The English family had brought with them English gold coin amounting to more than six hundred dollars in value.

Just five weeks after this family landed in Boston it was brought to my attention. Its condition then was as follows: The money had all gone into Mr. Casey's till; the father was serving a sentence at the Deer Island work-house, imposed upon him because of his inability to pay a fine of one dollar and costs for the offence of drunkenness; the wife was lying at the point of death at the Massachusetts General Hospital, suffering from terrible injuries inflicted upon her by her husband while raving mad from the excessive use of intoxicating liquor; the fifteen-year-old girl, a child who had never before known what it was to be among strangers, much less to work for her living, was in a family as a servant, a place found for her by the lady who brought the case to my notice; and the little boy was in the home provided for homeless and helpless little ones by that noble organization, the Society for the Prevention of Cruelty to Children. I went at once to the hospital to see the suffering woman, and found her so low, and the physicians so uncertain of her recovery, that I decided to take her deposition to be used in the civil damage suit we had entered against Casey for the benefit of herself and children.

When the father of the family was released from Deer Island Mr. Casey sent him away to New York to prevent his appearance as a witness against him in the civil damage suit. The case was placed on the docket, but in the crowded condition of our courts was not reached for nearly two years. Long before the end of that time Mr. Casey had wearied of the expense of keeping our man out of the state, and he returned and joined his family. The mother had recovered sufficiently to make a home for herself and children with the help of our charitable people. After the man returned the family removed to Lawrence, and he, the mother, and the daughter all found employment in one of the mills and established a comfortable home, and were again re-united and self-sustaining.

At last the case was reached, and a Suffolk County jury gave a verdict against the liquor-dealer, and all the money that had been paid him, and all that he had almost literally robbed from this man, was recovered. This enabled the family to make themselves comfortable once more. Since that time the man has kept straight, and

through his industry and the help of his wife and children has been prosperous. But these people would have been utterly powerless without the aid of a powerful organization to enforce their rights. Just such cases as this are constantly claiming the attention and the help of our League. I, therefore, feel that we have good right to appeal to the people for funds to continue the good work, one phase only of which is outlined in this article. We give advice and help at all times, and in all manner of cases where the people are endeavoring to resist the encroachment of the saloons upon their families and their property.

INTELLIGENCE.

THE NEIGHBORHOOD GUILD.*

ONE of its fundamental principles is, not to aim directly at the families who are destitute or in need. Its object is not primarily to take hold of those people who have already suffered, from their own moral defect or from the defects of our social organization. It aims to reach the whole body of the working-people. No one can have worked long among the poor, and not have seen that thousands upon thousands of men, women, and children who never will be destitute are, nevertheless, in need; that the higher things of life, the pleasures, the delights, the breadth and strength of the intellectual life, are denied them. The pleasure of the higher sort of social converse is denied them. What we call distinctively human, the great mass of humanity cannot participate in. Men and women in general are only at that stage of moral development where they are moved by pity at a harrowing tale of suffering. The Neighborhood Guild would rather appeal to that sense of justice, colder, sterner, but more abiding when once alive, which says, "I do this thing because man is my brother, and because he needs it; because I have something which he is denied, because it belongs to all mankind to have the very best." This is the notion with which the Neighborhood Guild starts, of not caring exclusively for the destitute, but of so reaching the whole mass of the working-people, and in such a way reaching them, that they will be the saviours of the class just below them.

* Report of an address by Dr. Stanton Coit, of London, before the Conference of Charities in Boston.

Another principle of the Neighborhood Guild is this : that the fundamental defects in our present industrial system, which cause strikes, which cause men to be out of work for months at a time, which cause wages to be little above the starvation point, which cause the hours of labor to be excessive, — that these defects of our industrial system can never be removed until the whole mass of the working-people are intelligently familiar with these problems. And any attempt to change our industrial system, to wipe away the wages system and private ownership in land and capital, would be almost fatal to the best results of historical evolution. The changes must come, along some line or other; and, to prepare for their coming, normally and without danger, it is necessary that the great mass of the people be prepared gradually, so that when they come they shall be ushered in as noiselessly as the morning.

Further, this can only come slowly. I believe that, until the last twenty-five years, almost every social reformer had the prejudices and the doctrinaire, dogmatic spirit, the impatience with the past, which were dangerous. The social reform of the day must be based upon psychological laws. Take any one individual of your acquaintance, and you know how slow a work it is to plant in his mind the germ of a new idea, how long it takes for that idea to grow until it becomes the active principle of his whole nature. And when you realize that, then you must know that the great mass of the working-people must be dealt with for years before they can be intelligent leaders of the industrial reform.

The Neighborhood Guild principle, then, allies itself with this notion, that there can be no quick inrushing of heaven. It has to grow in us, and therefore it takes the method of slow, detailed work, studying the problems in a thousand aspects.

Again, the Neighborhood Guild is based on the principle, as I have already implied, that no one measure can ever lift the mass of mankind; but that as human nature itself is manifold, so the whole of society must be treated, regarded, studied, and modified, from a thousand points of view at

once. And here again, as, in the treatment of the individual child, the father and mother cared for the physical development, they care for the school-training, they care for the exercise, they guard the books, the companionship, they develop the principles on all sides of life which shall protect that child and make him efficient in after life, so it must be that all methods of reform must not be patchwork; that we must cease in one sense to be specialists, and in a deeper sense must become specialists. That is, we must cease having some petty fad or hobby in social reform. Have you never wondered that a man who cares for the penny savings banks as a means of helping people casts almost a sneer at a working-men's club; that the trade-unions have no interest in co-operation? Each one drives his own pet hobby, and questions the value of others. The truth in this matter, for us who are specialists and workers, should be, I think, that we may have preferences according to our individual tendencies, but that we should have no exclusions; and that ultimately the true system of reform will be one that takes account of the parallel forces that are bearing us on towards the redemption of society.

We adopt again a very simple principle, which is, perhaps, peculiar to us. This notion is to go into any working-class district of the city, and pick out from the neighbors the best men and women, organize them into a society for all-round social reform as far as their influence reaches. This is the very essence of the Neighborhood Guild—a band of neighbors, beginning at their homes, and reaching out as far as they can. You notice that I say, getting the best men and women. For nothing is more striking to the man who has before had no daily knowledge of the life of the poor, when he first goes among them, than to find the infinite variations in the character and capacity of the poor. They are not one homogeneous mass. You will find in the commonest and lowest slums of New York City your saints, your prophets, your sympathizers with the poor. And those are the men whom you will have for an avenue through which you can reach the masses. You will

always find such people. But where there is no such centre of moral life as a Neighborhood Guild, you will find that the best people are the most exclusive. I found in Forsythe Street that the best girls of the neighborhood never knew their next-door neighbors; they scorned the notion of associating with people whose character they did not respect; it was all they could do to keep their own souls untouched by sin. But when once they have a true conception of the guild presented to them, they will join in the work, and they will become most enthusiastic disciples of social reform.

When you have started with such a band of workers for social reform, then the details of the work are easily settled. And here I enter upon a department which is not a peculiarity of the Neighborhood Guild. The unique feature is that they are a group of working-men and women, working for their own neighbors. But they are seeking, on whatever line, the best methods of social reform. They take one point after another; they exclude none; they increase their usefulness as they have opportunity.

Such is the gradual education which these working-men and women are receiving in social reform. They already understand that they must become the charity society of their neighborhood, that it is a dishonor to them that their next-door neighbor goes a mile away to some rich woman and asks an alms. The principle of brotherly love needs only to be appealed to, and the response will come. And my own opinion is that, when a neighborhood is once fully organized, even the poorest will want no stranger to meddle. But that is a long way off.

The poor of the working-classes, alas, do not realize the thousand ways in which they can improve their own lot; but our people in the guild are learning, and so for five meetings they discussed the question of starting a co-operative store. Mr. Holyoake and other leaders of the co-operative movement in England came and discussed the ins and outs of the subject, and gave its history. Three of the young men made it a special study. Our principle, however, was from the first

that we should never encroach upon the domain of other people; and when we discovered that there was a co-operative store in the neighborhood all our people voted that they would become members of that co-operative store, and build it up to such a state that it would really be efficient.

Besides the co-operative store these people have had it brought home to them that every member of the guild should be a member of a friendly Sick Benefit Society. The result is that, at the last conference of all the clubs of the guild, they voted that after January, 1893, every member must be a member of such a society. The result of this will be that, after that time, no member of the guild will ever be in want through illness, and no member of the families of the guild will ever suffer at the time of death on account of the expenses of the funeral, which now cause many a family to sink into dependence upon charity institutions.

We purpose to establish our bank, and, further, to make active work in the neighborhood in the development of the ideas of trades-unions, and chiefly for women. The lowest class of women are the result of our economic system. They must choose between starvation and shame. The young girls of London do not get enough to keep a human being in a human condition, and temptation besets them on every side. Until the women are banded together to demand a fair wage for their work the great question of the abandoned class of women can never be solved; and that solution is easy after women are given a fair wage. Then it will be an individual fault, and the shame will not lie at your door and mine, as it does now.

In all these points, however, the Neighborhood Guild pretends to do nothing more than to keep itself alert, to find out what people are doing, and the moment we have a clear point, which is clearly right and good, to incorporate it into the guild, to start a committee for it, to agitate for it, and to let those who respond take it up and manage it.

But one little guild in one little neighborhood is nothing. One school-house in Boston would be nothing; but that casts

no reflection upon the value of a school-house. If London had one guild for every neighborhood, if it had only one guild where it has fifty beer-saloons, I believe that London, even London, would grow beautiful. It is not necessary that every man and woman in the neighborhood shall be a member of the guild. If you had twenty men and women among five thousand those twenty could save that district. With the right organization and with wise methods we can do wonders, even with so small a group. At present there is only one regular guild in London, and there is only one in New York City. Mr. Stover, who had been for ten years at the head of the guild in New York City, thought that the tenth ward alone ought to have twenty guilds. But at the same time we can do much. You need in the lowest quarters a local intelligence and a local sentiment; when you have that every iniquity is doomed.

It is at least five years ago that a million dollars a year was voted in New York for parks for the working-people. Henry George headed a vote of about seven thousand people as mayor on a people's platform; and almost the only result was that the legislators of the country voted this amount for parks. And only now have they thought of using the money because there was no pressure from the real king—the people. They have now voted that Mulberry Bend shall be torn away, and a beautiful park made there. In the district from the Battery to the river, below Eighth Street, there is not one single park for the people; tenement-house after tenement-house, and another row in the rear; and the people hardly see the blue sky, and never see the green of grass and trees. If only those people knew it, they need only say, "We want money, that this great block of houses shall be swept away, that we shall have trees and grass and a fountain," and they would get it. And the guild in New York City proposes to push such a movement. There are a hundred special problems of local reform, beside these general ones of which I have spoken, in the organization of the life of the people, which a guild could attend to.

I fear I have already spoken too long, but I wish to say just a word as to the internal organization of the guild. I have cared rather to emphasize the outward work, because I think that the main thing. It makes us grandly human in the midst of all their limitations. We are not simply a set of fanatical reformers. I believe that the people in the Neighborhood Guild in London are the jolliest people in the city.

Our internal organization is this: we have a social club for girls of from twelve to eighteen years. Seventy is the limit of membership. They meet together one night every week by themselves, with the lady who assists them. They have a president and treasurer and secretary; they keep their minutes, they collect their dues, and dispose of the money in their treasury. They open their meeting with music, if there is any little girl who can play; they have their quartette of the best voices. They then proceed to business; they censure any little girl who may not have come up to the high standard of deportment, they vote in new members, they have their initiation, they sing in a chorus for ten or fifteen minutes, they discuss new business, and at the end of the meeting they break up for any sort of amusement they may decide on. We have a similar club for boys from fourteen to twenty years old, and I cannot tell you what a tremendous interest they develop in what might be called the politics of the club; it is a tremendous thing to them whether a boy is to be expelled, or a new boy is to come in.

There is an older club of girls from eighteen to twenty-three years old, and they pass their evening in almost the same way as the younger girls. There is a club of young men, and they have all sorts of committees and minor societies, — foot-ball, cricket, tennis, and everything of that sort.

There is a club of men and women also. This is the newest, but already it takes its legitimate place, and is pre-eminent. It holds a Friday-evening business meeting and discussion, and a social meeting on Monday evening.

We hope along this line to solve the problem, which in England is very great, as regards the leisure hours of work-

ing-men. Pleasure and evil, in the minds of most earnest men and women, are always associated. A man is thought to be safe as long as he is drudging for his wage, but when he has got his wage, then the devil is always beside him. And the Puritanism which has condemned pleasure, and imagined that somehow in its very nature it was allied to evil, is to blame if it shuts the people out from innocent sport. The problem of drink, I believe, is only to be approached through mirth. A man is tired by a week's work, and beer and gin make him forget it; but at midnight of Saturday night he is a wretch, and his family will starve the next week. And you cannot preach; you must devise some counter-attraction. You must make goodness as beautiful as evil is. You must, no matter how earnest, be as hospitable as the owner of a low dance-house or of a beer-saloon. You must grant the free-and-easy life, with no patronage, with no managing, with no controlling of these people as if they were puppets because they are poor. You must make these people their own leaders, and be only a colleague with them. And when you have done that you have won them, and they will have no suspicion of your motive. When we have solved the question of recreation for the people, I sometimes think we shall have solved a deeper problem than that of labor. The mischief comes in in the idle hours. The purity of the family life is endangered then; the dullness, the low tone of conversation, all these things come in in the leisure hours. You know that nearly every man who objects to the granting of an eight-hours day to the workingmen says, "It only means so many more hours for drunkenness;" and that would be true at first. But that does not excuse you. Why not at the same time, and perhaps even in anticipation, develop through the whole of Boston so many allurements to good that the people would find themselves already in homes of happy mirth, so that, when the eight hours do come, they would go safely into their new liberty?

I think, then, that such a group of working-people in a working neighborhood, for reform and for the development of

their own higher life, does ultimately solve the whole problem of poverty. Not as if the Neighborhood Guild as a scheme solved it; but because a hundred workers along a hundred lines have intelligently attacked the problem; and because, with such a centre, you have put your detailed and scientific knowledge and methods into the hands of the people, who only can be the saviours of society. People would agree to-day that no one man can save, but that the people, if they are organized, will become a million-fold more powerful than society to-day is. Nothing but counter-organization of the good can ever baffle organized evil. The great difficulty seems to me thus far in the world's history to be that the bad people have had a monopoly of worldly wisdom. The good have been naive and sentimental and foolish, and imagined that the good, because it was good, would triumph. But the good waits for its disciples; the good never realize itself, except a good man realizes it. And so it seems to me that the great thing we want to preach to the good people, and chiefly to the good people among the poor, is that now they shall be not only good, but shrewd;—yes, as shrewd as a thief, as sharp as Tammany; to recognize that all the powers that evil has utilized must be made the servants of good; that they must be as harmless, I admit, as doves, but certainly must have that wisdom of the serpent which also is good.

RAMABAI ASSOCIATION.

LETTER FROM THE PUPILS.

SHARADA SADANA, POONA, Jan. 29, 1892.

Our dear Friends in America:—We are very glad to tell you that many new girls have come since we last wrote.

There is a young widow of about nineteen years old, who was ill-treated by her mother-in-law. Her neighbors, though they were against our school, advised her to go to our school,

where, they said, she would be properly taken care of. Her husband died about six months ago, and she has a dear little baby about eight months old. Being the only baby in this house everybody is too fond of her.

There are forty-one girls in the school. Thirty of them are widows. There are five Marathi standards, and three English. We have four lady teachers, who take much pains for us and love us. Panditabai has a Sanskrit class and a kindergarten class. In the latter there are fifteen girls. Botany and anatomy are also taught in this class. The girls enjoy these lessons very much.

One day Ramabai had a goat skinned, and brought it whole to explain to the girls the different parts of the body, such as lungs, liver, etc. Then at another time we were taken to see the stars through a telescope. We saw the moon and the planet Jupiter and its rings quite distinctly. We had never seen a telescope before, and, therefore, we were very much astonished. The moon looked so big.

In the Divali holidays Ramabai took the girls who did not go to their homes, to Lonowlee, a village near Poona. The woods there are very lovely. Then we went to see a valley where we heard the echo. Every word that we said was repeated again. In the Christmas holidays none of the girls went home. We enjoyed these holidays very much. Ramabai gave each one of us a *saree* and a *choli* (a jacket), and sweetmeats and fruits.

Panditabai loves us as a mother would love her children, and, therefore, we are never homesick. We are all very happy here because everybody is so kind to us. We think that there is a great change in us than before, and we all try to leave off our old bad habits, and try to improve ourselves.

Our new house is not ready as yet. Almost all of us, and especially Panditabai, is very anxious to go there. Our present house is not large enough for so many of us, and, therefore, we have to put up with many inconveniences. You and the Pandita are the cause of all this happiness. There are many of our countrymen who are very rich, but they never

thought of establishing such an institution for widows. But God has seen our sufferings, and created in your hearts the sympathy for the unprotected widows of our land.

Our countrymen ought to be ashamed of themselves when they see the strangers helping us. We do not know how to express our gratitude to you. We will never be able to repay your kindness; but God will reward you for all this, and will prosper you and your country. How we all wish to be like our dear Panditabai, who is of so much use to our countrywomen!

Each girl had written a separate letter to you in Marathi, expressing her deep gratitude to you all. But it would have been a great trouble to you to read all those letters. So we thought of sending a long letter from us all, as all those letters contained the same thing. A young widow of nine years old says, had it not been for Ramabai, she would never have seen these happy days.

Another little girl says she ought to thank God first because he made you such good people to help us. We are very sorry that all of us cannot write our letters in English.

Ramabai had an attack of influenza about a month ago. She is much better now, but is very weak. We feel so sorry to see her working so hard after this illness. She requires rest and a change of air, but she will not go anywhere when the work of the new school building is going on. The rest of us are well. Our united love to you all.

We remain yours gratefully,

CHANDRABAI.	SHAHBAI.	TAIBAI.
NURMADABAI.	SONABAI.	SURDRABAI.
PREMABAI.	RAMABAI.	DUARKABAI.
RUNGUBAI.	KASHIBAI.	SUNDRABAI.
KRUPABAI.	LUXMIBAI.	BHAGUBAI.
PARVATIBAI.	MATHURABAI.	SHANTABAI.
GIRGABAI.	VITHABAI.	LUXMIBAI.
RAKHMABAI.	KASHIBAI.	AND OTHERS.

MONTHLY MEETING.

THE monthly meeting of the representatives of Lend a Hand Clubs was held in the LEND A HAND Office, March 28, at noon. Fifteen members were present.

A letter was read from California, asking assistance for an invalid boy, and it was voted to print the appeal in the next issue of LEND A HAND.

Mrs. Whitman reported that five hundred dollars had been raised for the Manassas Industrial School, one hundred of which had been contributed through the LEND A HAND Office.

A friend of one of the committee was asked to state a case of great suffering and privation which had come to her notice. The ladies were much interested, and agreed to report to their Clubs and render, privately, what assistance they could.

Owing to the absence of Dr. Hale in Washington some business of importance was deferred until the next meeting.

A cordial invitation is extended to all members of Clubs who may be in the city to attend these meetings, which are held at the LEND A HAND Office the last Monday of each month at noon.

CHAIRMEN OF COMMITTEES.

Leaflets and Literature, Mrs. Bernard Whitman; *Charities*, Miss Frances H. Hunneman; *Education*, Miss H. E. Freeman; *Missions*, Mrs. Andrew Washburn. These ladies may be addressed at the LEND A HAND Office, 3 Hamilton Place, Boston, Mass.

CHARITY.

"DON'T you think some of the Wadsworth Clubs or some other charitable person would like to contribute some money for my poor little friend Abellion Garcia? You know he is the little boy I was painting in Santa Barbara. He is a very

engaging little child about seven years old. For three years he has had some disease in his legs, in the bone. I believe, which has now bent one of his knees, so that he always has to use crutches. His legs are very painful, too. Dr. Hall, who is the son of the Rev. Dr. John Hall in New York, and considered an excellent surgeon, kindly visited the little boy, and tells me that he is in a very bad way; but that if he can be taken to the hospital, he, himself, will perform, for nothing, a certain unimportant operation, which may set him right. It is possible that amputation might have to be performed; but what is certain is that the little boy will die if the present state of things goes on many months, — it ought not to go on more than six weeks. The disease is now attacking the other leg.

The family are, of course, very unwilling to have the child removed to the hospital, but I cannot help hoping that I may prevail with them to do it. The hospital is an excellent one, just built by private subscription. The doctor supposed the board to be about seven dollars for Abellion, and that he might be there about two months. There is a free special bed at Dr. Hall's disposition, but he has so very many calls upon it that he would much prefer, if possible, to have Abellion's board paid.

The poor child has already had some tubercular disease in the chest, but that is either cured or in a fair way to be so. I should be most grateful for whatever I could get for the little boy, who is a sweet, engaging little child, and very affectionately cared for by his friends; but of course, poor Mexicans like those, living half in, half out, of their dark adobe houses, can't do what ought to be done for so delicate a patient. I would, of course, keep a strict account of expenditures, and I cannot help thinking that he would be just the sort of child some of the Clubs might like to adopt. The operation *must* be performed in the hospital.

CLUB REPORTS.

BOSTON.

THE Union Associates in the past year have worked in their usual quiet way of lending a hand, as opportunities have presented themselves, in various ways among the poor and distressed of our large city. In November the Club held a Novelty Party, realizing from the same a snug little sum, whereby they were enabled to carry on their winter's work with a satisfactory result. The Club also furnishes Thanksgiving dinners to several families, besides furnishing food, clothing, and delicacies for the sick; in many instances paid rent and contributed money where it was most needed.

The Christmas stocking was sent to the juvenile ward of the City Hospital; the children enjoyed the contents very much. Sometimes it has seemed that the Club were doing a very little toward "lending a hand" to their brothers and sisters, but, on reviewing the work of the year, they found that they had not been idle. Their motto is Looking Forward not Back, and they hope in the succeeding year to accomplish more work with better results, showing that they are endeavoring to work faithfully for the benefit of humanity In His Name.

DORCHESTER.

WE have not done very much in our Club this year. We saw that we should have many opportunities for helping people if we had some money in our treasury, so we have been working since June for a fair. We intend to use part of our money in giving Christmases to children who, otherwise, would have no Christmas, as we have every year since our Club was formed. I think that our report would be more interesting after the sale.

NEEDHAM, MASS.

WE are glad to send you five dollars as a contribution towards the work of the Central Office, and only wish it were more. We send a brief report of our work during the year 1891. As we have written before, we are one body with many members. Our Little Helpers Ten, send fifty cents; our Boys' Band, fifty cents; the King's Daughters Ten, one dollar; the Lend a Hand Tens, two dollars, and one dollar is from the general treasury.

Our Legion is now in its sixth year of existence; its meetings are held monthly in the chapel, though the three autumn ones were omitted on account of sickness among the officers and members. A business meeting was held in January; a sociable which was largely attended in February, and the regular meeting in March. The ten-cent fees to the general treasury are chiefly contributed to the Unitarian Temperance Society, whose leaflets it is part of our work to distribute.

The Little Helpers last year sent five dollars to the Montana Indian School, and paid for all the music used by our church choir, besides reserving a sum for the church organ fund.

The King's Daughters purchased a new communion-table as an Easter offering to the church, and in August gave a picnic to a party of women and children from the North End, Boston, at a grove three miles from our station, thus giving them the pleasure of a ride, as well as a day in a grove, with rowing on the river, a collation, swings, etc.

The Lend a Hand still continues its care of Lora, the little girl from the Marcella Street Home, whom they took several years ago to board and clothe, and provide with a home and motherly love as far as possible.

The Busy Bees, as they were formerly called, have received some new members a little older, and have changed their name to the Boy's Band. They meet every other Monday, after school, and are quite interested. They have not much to report for last year, partly because they were few in number,

several having moved away, and partly because they had no leader who could meet regularly with them, but they helped in several directions.

The usual Thanksgiving offerings to the needy have been distributed, also Christmas and birthday remembrances to several old people. We aim to have every member, young and old, do all the little helpful deeds they can in the home and everywhere In His Name.

BOSTON, MASS.

THE girls did not start till the middle of November, and their energies then were devoted to a Christmas tree of the Junior Club. They aided Christmas Day in trimming it, and in entertaining and feeding the thirty-two younger girls who were present. Since Christmas they have been sewing on sheets and pillow-cases for St. Elizabeth's Hospital, a worthy institution very near to us. The girls have been left a good deal to themselves, as their president has been ill a good deal. I fear they may get somewhat discouraged with so little leadership, but that they have gone on at all shows a good deal of vitality, and, later in the season, when the class-work languishes, I think they will have fuller and more enthusiastic meetings.

We regret we can say so little about an inner circle in our Club, where the Club Motto is most truly accepted.

ANNUAL CLUB MEETING.

THE annual meeting of the Lend a Hand Clubs will be held in Boston, May 25, at two o'clock p. m., in the vestry of Park Street Church. Dr. Hale will preside, and there will be an election of officers for the following year. Clubs are requested to send delegates. Further notice will be sent to all registered Clubs. Unregistered Clubs will please send in their names before the annual meeting.

MARK HOPKINS.

BY REV. G. D. LATIMER.

WE have a natural feeling that the estimate of a man's life should be qualitative rather than quantitative. We look at the work that has been done rather than at the length of years. But here is a life whose longevity is equalled by its valued services in the higher education.

The career of President Mark Hopkins, if we may call a life so singularly devoid of stirring incidents as were these eighty-five years passed among the Berkshire Hills, a career, can never be an interesting biography for the average reader. It is the record of a quiet life, the annals of a country neighborhood. But those who have sat under the wise teaching, and felt the personal influence of this great educator, will find a charm in the quiet records of a simple, earnest life of service.

Dr. Hopkins was an admirable representative of the earlier type of college presidents, when philosophical acquirements and clerical training were important qualifications for one who had control over the studies and characters of young men at the critical period of their lives. In such a spirit of responsibility Dr. Hopkins accepted the office of President of Williams College in 1836, and retained it until 1872, completing thirty-six years of service. In this time his work was, principally, with the senior class, and was, owing to the small number of students, largely of a personal nature. In this intimate relation of teacher and student lay the valued career of Dr. Hopkins. Thousands of high-minded, public-spirited men will repeat the high praise of Lowell, that his "personal character is a possession valued by all his countrymen."

Dr. Hopkins was not a religious leader in the sense that Edwards, and Wesley, and Channing, were leaders. No

school bears his name, and it would not be easy to point to the influence of *The Scriptural Idea of Man*, or *The Scriptural Idea of God* in modern theology. He is a local leader, so to speak, venerated among the little band that bears the Congregational name. It is the leadership of a popular preacher, or, better yet, the divinity school professor, and not of one who has profoundly affected the thought of his time. The expediency of publishing such a full biography as this, and others in this series, in this busy age, is questionable. Such books would seem best described as "denominational literature," and can make little appeal to the general public of intelligent readers. It may be that a volume of equal size, containing important extracts from the writings of Dr. Hopkins, and a biographical sketch of say fifty pages, would better answer the purpose of giving general information. So long a biography gives the impression of an over-elaboration of unimportant details.

President Carter has done his work in a careful, painstaking manner. The style is as quiet as the life it describes. It is the life of a good man, written by a good man. It will be profitable Sunday reading.

American Religious Leaders; Mark Hopkins, by Franklin Carter, President of Williams College. Houghton, Mifflin & Co., Boston and New York, 1892.

THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

THE nineteenth annual meeting will be held in Denver, Col., June 23-29. The following is the provisional programme: Thursday evening, June 23, meeting of reception; address of welcome, with replies by delegates; annual address of the president. Friday morning, reports from states, state boards of charities. Friday afternoon, reception to the delegates by the ladies of Denver. Friday evening, "Charity Organization in Cities." Saturday morning, "The Colony Plan for all Grades of the Feeble-minded;" addresses in

memoriam Oscar C. McCulloch, president of the Eighteenth Conference. Saturday afternoon, special sessions, under charge of committees, on Charity Organization in Cities, on Reformatory Work, on Kindergarten Work and Placing-out of Children. Saturday evening, "Reformatory Work." Sunday evening, "Kindergarten Work and Placing-out of Children." Monday evening, "Care and Classification of the Insane." Tuesday morning, "Immigration and Migration between States," "Defensive and Preventive Measures against Pauperism and Crime." Tuesday evening, "The Indian Policy in its Relations to Pauperism and Crime." Wednesday morning, on Plans of Buildings for Public Institutions, on Charity Organization in Cities, on Kindergarten Work and the Placing-out of Children. Wednesday evening, "The Co-operation of Women in the Management of Penal and Correctional Institutions." Arrangements are pending by which it is hoped to secure a more than usually favorable rate of travel. Full particulars will be published early in May. Intending delegates, especially those from Eastern States, wishing precise information earlier, are invited to write to the secretary, Mr. Alexander Johnson of Indianapolis, for a special railroad circular, to be issued as soon as arrangements are completed.

Any person desiring to join the Boston party will please communicate with Mrs. Isabel C. Barrows, 141 Franklin Street, Boston.

FIRST ISSUE UNDER THE JOINT EDITORSHIP OF
WILLIAM DEAN HOWELLS AND JOHN BRISBEN WALKER.

THE COSMOPOLITAN

AN ILLUSTRATED MONTHLY MAGAZINE.

— MAY, 1892. —

AUTHORS IN THE MAY NUMBER.

James Russell Lowell.	Henry James.
Thomas W. Higginson.	Prof. S. B. Langley.
Murat Halstead.	Frank R. Stockton.
Edmund Clarence Stedman.	Dudley Buck.
Brander Matthews.	Theodore Roosevelt.
Edward Everett Hale.	H. H. Boyesen.
Edgar Fawcett.	Sarah Orne Jewett.
Richard L. Garner.	Marrion Wilcox.
Hamlin Garland.	Gertrude Smith.
Jon Hay.	Lilla Cabot Perry.
Luther Guy Billings.	William Wilfrid Campbell.
William Dean Howells.	

ARTISTS IN THE MAY NUMBER.

Walter Crane.	William M. Chase.
C. S. Reinhart.	F. S. Church
Wilson de Meza.	Frederic Remington.
E. W. Kemble.	Dan Beard.
George Wharton Edwards.	Henry Sandham.
Charles Howard Johnson.	Louis J. Rhead.

ONE YEAR
\$3.00.

EDITED BY
WILLIAM DEAN HOWELLS
AND
JOHN BRISBEN WALKER.

New York Office,
FIFTH AVE.,
Broadway,
and 25th Street.

The American News Company, 39 and 41 Chambers Street,

PUBLISHER, THE COSMOPOLITAN.

NEW YORK, March 25th, 1892.

DEAR SIR:—In reply to yours of the 22d, we beg leave to say that the news-stand sale of THE COSMOPOLITAN is more than nine times as much to-day as it was in 1889.

Respectfully yours, PATRICK FARRELLY, *Manager.*